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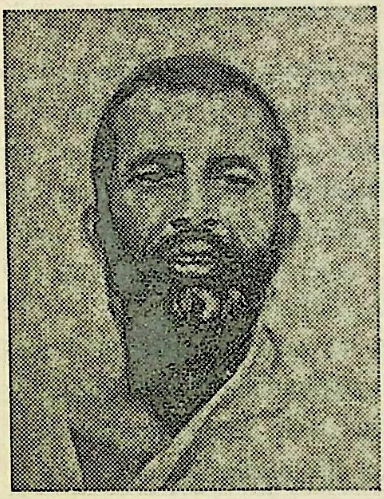

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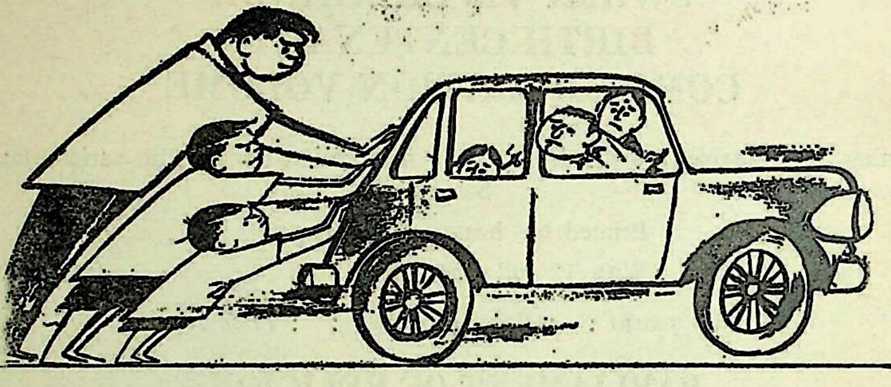

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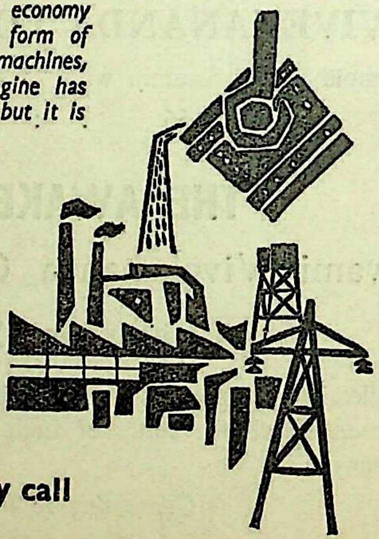

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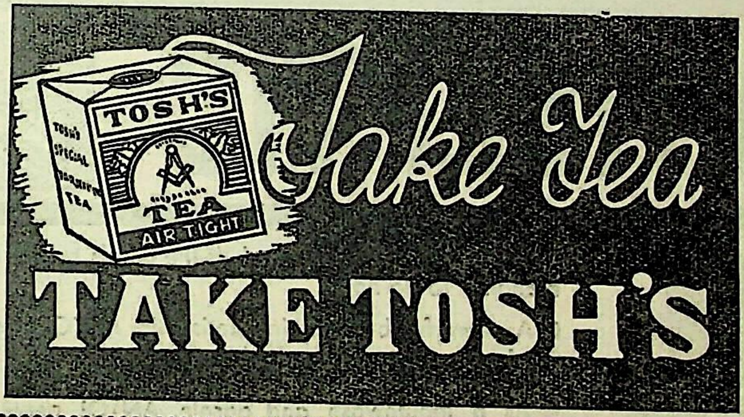

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Arise ! Awake ! And stop not till the Goal is reached.

—:o:—

LETTERS OF SWAMI SHIVANANDA

(116)

Sri Ramakrishna Math
Belur, Howrah
8 August 1922

Dear Sriman—,

I learnt all from your letter. Let all of you who are there, devote yourselves to spiritual practices and do the work of the centre with all attention. Work and spiritual practice must move together. One ought to realize assuredly that any work of service is a veritable spiritual practice. It is absolutely erroneous to think that work and spiritual practice, are incompatible with each other. I know that those who stay outside for exclusive spiritual practices, do while away their time like the so called monks in fruitless pursuits such as merely living on alms, having measured spiritual practices during morning and the evening and engaging themselves rest of the time in idle gossip and the like. Swami Vivekananda has enjoined this worshipful service after long experience and it has been done at the will of the Master. We, too, are moving along the path as formulated by him. Let there be no such feeling amongst you that work and spiritual practice are two separate things. If you can move on with these two harmonized together, then alone can you reach the domain of the Lord. One should have a daily study of the books as *Karma-yoga* and the *Bhakti-yoga* of Swami Vivekananda, the *Gospels of Sri Ramakrishna* and *Sri Ramakrishna The Great Master* and along with this one should also have some spiritual practices too. It is quite heartening that the newly initiated boys feel greatly inspired. You have written about the enquiry of many of the boys on the exact sitting posture during spiritual practices. What you have advised them in reply is quite correct; the posture in which Master used to sit is the proper one.

It is not long that you have returned from an extensive tour into the western region and so you need not go to those places again any more now. I have had the occasion to visit Narayanganj Centre; the place is very beautiful and also very much favourable for spiritual pursuits. Therefore stay on there and have your spiritual practices. By Master's grace you will attain to peace at that very place. You need not visit Sri Vrindavan, the Master will verily look to the fulfilment of your heart's desire there. The Master is very kind. The meaning of *tapasyā* (doing austerities) is only to pray to Him with all sincerity and to do His work. Do not allow the mind to become disturbed for nothing. The more you feel like going here and there, the more you will get distracted within and, as a result, you will achieve nothing either here or there. Hence is my advice that you have your spiritual pursuit in that very place, do your might to look after the Master's work and guide the new boys to proper path by providing them with good instructions. Always keep away from women; in no circumstances should one have much familiarity with them. Look to them always as mothers. This is the consummation of all spiritual austerities.

I have a word for those who do not do the spiritual practices at all and who would only go to the shrine and pay their routine obeisance to the Master three times a day to remain rest of time engaged in work. When they go to the shrine let them pray before the Master for a while as the following, 'O Lord, have mercy on us. Let us have faith and devotion at your feet. Lead us to the path of purity. Let us not be deluded by your all-powerful Māyā.' Let them pray three times like this as they go to the shrine to offer their obeisance to the Master and do His work for the rest of the time.

I send you herewith my heartfelt blessings; convey the same to all the devotees and the boys.

Your well-wisher,
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[EDITORIAL]

Need of building the character: Our life is the reproduction of our character. Character is the identity of a person. It is not a tradition handed down from the past; nor is it a material aid or honour bestowed upon by others. It is a virtue that is earned and acquired, fashioned and built. Likewise, a nation too represents what its character is designed for and built after. Between the two poles comprising the characters of the individuals on the one hand the collective aim on the other, there exists a tension which gives a nation its living potential. If individual character is a product of individual being and becoming, the building up of the national character involves a similar process of being and becoming in collective life. The one is 'Know thyself' and the other is 'Realize your natural destiny'.

But the science of character-building is always interlinked with three basic questions that could seldom be dispensed with. They are—'What', 'How' and 'When'. The first concerns the mould of character, the second, the method or the technique of building and the third, the time factor. There ought to be an ideal mould and the process of building the character must start at a right time and at right direction. An individual is to be built when he is young; any delay in the process will render the task difficult. Equally in the same way every synthesis in collective life must find its special levers of action and the levers must start working at the proper time. The more such process is delayed, the more it instills hypocrisy into the souls of men; it substitutes a spirit of calculation for enthusiasm. Even vigorous social, political or religious ideals are paled beneath a multitude of puny miserable vanities and apostasy becomes the order of life. It then creates multitude but no men, it raises camps but no soldier and the nation without men cast into its desired mould is made to act like a general without any army. To put any country on the rails of new motion is a task that requires the sacrifices of many unnamed martyrs. Many must rebuild themselves individually to make one society rebuilt on a new order. There is always more than one who cries in wilderness, who explores the desert or pioneers in the woods and leaves a legacy of fulfilment to the posterity and it is always very difficult to certify the real author of any such benefit, invention, revolution or regeneration. The Second World War was not won by one General McArthur or Montgomery or by any other single individual; Reformation movement in Europe did not ripen into reality by one Martin Luther alone; slavery was not abolished by the solitary effort of Lincoln, Lloyd Garrison, John Brown or Wilberforce and the discoveries of Newton and Pythagoras were not exclusive achievements of their own. Hundreds thought and worked to put them on the track; thousands of their predecessors, by their honesty and sincerity, faith and tenacity, sacrifice and suffering, prepared the way. Millions slowly, steadily and silently built themselves up to translate their common dream into a collective reality. And the things did not materialize all of a sudden. Hence the moulding of the individual characters has been looked upon as the supreme need by all the architects of great societies and nations of the past. Whether among the civilized Greeks or the militant Romans, among the ancient Chinese or the modern Germans, among the socialist Russians or the democratic Americans the formulation of the character preceded the building up of the industries and technology. Individuals must be built first before there can be posture during spiritual practices. What you have advised them in reply is quite correct; the posture in which Master used to sit is the proper one.

It is not long that you have returned from an extensive tour into the western region and so you need not go to those places again any more now. I have had the occasion to visit Narayanganj Centre; the place is very beautiful and also very much favourable for spiritual pursuits. Therefore stay on there and have your spiritual practices. By Master's grace you will attain to peace at that very place. You need not visit Sri Vrindavan, the Master will verily look to the fulfilment of your heart's desire there. The Master is very kind. The meaning of *tapasyā* (doing austerities) is only to pray to Him with all sincerity and to do His work. Do not allow the mind to become disturbed for nothing. The more you feel like going here and there, the more you will get distracted within and, as a result, you will achieve nothing either here or there. Hence is my advice that you have your spiritual pursuit in that very place, do your might to look after the Master's work and guide the new boys to proper path by providing them with good instructions. Always keep away from women; in no circumstances should one have much familiarity with them. Look to them always as mothers. This is the consummation of all spiritual austerities.

I have a word for those who do not do the spiritual practices at all and who would only go to the shrine and pay their routine obeisance to the Master three times a day to remain rest of time engaged in work. When they go to the shrine let them pray before the Master for a while as the following, 'O Lord, have mercy on us. Let us have faith and devotion at your feet. Lead us to the path of purity. Let us not be deluded by your all-powerful Māyā.' Let them pray three times like this as they go to the shrine to offer their obeisance to the Master and do His work for the rest of the time.

I send you herewith my heartfelt blessings; convey the same to all the devotees and the boys.

Your well-wisher,
Shivananda

PS. *Śrī Śrī Rāmanāma* has been printed at the Dacca Centre. Do you have *Rāmanāma-Saṅkīrtana* there? Learn the same from Dacca if you do not have the practice of the same amongst you.

MOULDING OF THE CHARACTER

[EDITORIAL]

Need of building the character: Our life is the reproduction of our character. Character is the identity of a person. It is not a tradition handed down from the past; nor is it a material aid or honour bestowed upon by others. It is a virtue that is earned and acquired, fashioned and built. Likewise, a nation too represents what its character is designed for and built after. Between the two poles comprising the characters of the individuals on the one hand the collective aim on the other, there exists a tension which gives a nation its living potential. If individual character is a product of individual being and becoming, the building up of the national character involves a similar process of being and becoming in collective life. The one is 'Know thyself' and the other is 'Realize your natural destiny'.

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The Second World War was not won by one General McArthur or Montgomery or by any other single individual; Reformation movement in Europe did not ripen into reality by one Martin Luther alone; slavery was not abolished by the solitary effort of Lincoln, Lloyd Garrison, John Brown or Wilberforce and the discoveries of Newton and Pythagoras were not exclusive achievements of their own. Hundreds thought and worked to put them on the track; thousands of their predecessors, by their honesty and sincerity, faith and tenacity, sacrifice and suffering, prepared the way. Millions slowly, steadily and silently built themselves up to translate their common dream into a collective reality. And the things did not materialize all of a sudden. Hence the moulding of the individual characters has been looked upon as the supreme need by all the architects of great societies and nations of the past. Whether among the civilized Greeks or the militant Romans, among the ancient Chinese or the modern Germans, among the socialist Russians or the democratic Americans the formulation of the character preceded the building up of the industries and technology. Individuals must be built first before there can be an interlocked collective life. Each has to pour out his quota of sincerity towards the aim; each must think that on his doing or undoing of certain things depends the entire destiny of the nation. Synchronization of the efforts of many towards a common aim is bound to materialize into something tangible and real and once the wheels of synchronization start moving, the gaps persisting between the means and ends, between the promise and performance gradually become narrowed down. This is the secret of every collective life and a mastery over this secret has made the European nations the master-builders of very many social and political organizations. The secret of this organizational technology does make a real difference between the Eastern and the Western countries of today. Lack of emphasis on this presents an appalling problem before many like ourselves. We have our excellent moulds of character but we do not know the technique of building; we have sublime philosophy but we have no life; we have precepts of strength and vigour but we are made to move towards emasculation. Scepticism wanders amidst the ruins of our past and inaction tracks its footsteps and so every synthesis proves to be a lost endeavour. We make own afflictions and we call them fate. If it is a bad time and a bad society it is also a bad God! There is, however, no denying the fact that the moulds of characters in West do not compare favourably with those of the East. They are often one dimensional, stunted in shape and bereft of a lasting grandeur that ensues from dignity of aspirations. But still they do present a different analogy by their being living and active. Moulds, however, important are dead if they do not turn out new characters cast in them and so long we are not able to testify to our past ability by our present actions the active Europeans will continue to steal a march into our mind. Men of character are the real treasure of a country and character-building is the highest of the technologies that a civilized nation can think of. This is no speculation of Philosophy but a historical truth which has repeatedly been verified and confirmed down the ages. Leaders and statesmen, however divided in their camps of thought, dare not ignore this imperative need of character-formulation. Thinkers and reformers ranging from Plato to Pestalozzi, from Confucius to Erasmus and from Luther to Herbert Spencer have not been slow to realize this great and ancient truth.

The Greek Ideal: Greek thinkers who will ever be remembered for their revolutionary experiments in character-building theories, are Socrates (470-399 B.C.), Plato (427-347 B.C.) and Aristotle (384-322 B.C.). Socrates, recognized as the noblest of the teachers of Greece, made a profound influence upon the youth world of his time by his novel experiments. He directed the strivings of his students towards virtue rather than utility. The method, known as *maeuthics*, is almost akin to the Indian liberal method which believes education to be a process involving the manifestation of the inner being. With his emphasis on pure truth and moral integrity he set forth a system of his own through which the Athenian youth prepared for useful citizenship and dynamic leadership. Such emphasis on virtue in character was some what unfamiliar in those days of utilitarian Greece and so Socrates was charged with 'corrupting the youth' of the country and was put to death. Socrates died but the Socratic tradition of thoughts continued to persist in the mind of men. Later on it provided the much needed nucleus for the great academy founded by Plato.

Following the trail of Socratic thoughts emerged another thinker, Plato, who endeavoured to reform the Athenian youth by his new dialectic of education. Emerson in his

Representative Men writes, 'Out of Plato come all things that are still written and debated among men of thought.' When Socrates was in his sixties, Plato (Aristocles) came to him as the young student not yet twenty and studied for ten years. All education, to Plato, consists in grasping the divine knowledge and the highest knowledge is the moving principle of the world—Goodness. Therefore all character-building must necessarily have the ethical base. In his dialectic he makes four *divisions*—'two for intellect and two for opinion, and to call the first division science, the second understanding, the third belief and the fourth perception of shadows, opinion being concerned with becoming and intellect with being; and so as to make a proportion: As being is to becoming, so is pure intellect to opinion. And as intellect is to opinion, so is science to belief, and understanding to the perception of shadows.' (*The Republic*, Translated by Benjamin Jowett, third edition, Oxford, Clarendon Press, 1892) Purity of character forms the keynote of Plato's thesis and he advocates strong discipline as the necessary precondition to any such system of character-building education. He condemns those parents, directors of education and the prevalent laws that do not enforce this discipline for the upbringing of young characters. In his seventh book of *The Laws* he mentions: 'And of all animals the boy is the most unmanageable, in as much as he has the fountain of reason in him not yet regulated, he is the most insidious, sharp-witted, and insubordinate of animals. Wherefore he must be bound with many bridles . . .' (*Classics in Education*, edited by Wade Baskin, Philosophical Library, New York, 1966, p. 549) Plato's precepts of 'nourishment of the body', 'education of the soul' and 'accomplishment of their perfection and consumption' include military training for all youths and the important point to note in this connexion is that he prescribes separate institutions for boys and girls after a particular age limit: 'After the age of six years the time has arrived for the separation of the sexes—let the boys live with boys, and the girls in like manner with girls.' (ibid., p. 546)

Aristotle's observations on the need of character-building have a direct bearing on the role of youths in any organized form of government. They are farsighted in their formulations and practical in their exact emphasis to make a distinct testament of state policy on education. He considers the education of the youths to be the responsibility of the entire nation. In his seventh as well as eighth book on *Politics* he observes: 'No one will doubt that the legislator should direct his attention above all to the education of the youth or that the neglect of education does harm to states. The citizen should be moulded to suit the form of government under which he lives. For each government has a peculiar character which originally formed and which continues to preserve it. The character of democracy creates democracy, and the character of oligarchy creates oligarchy; and always the better the character, the better the government.' But he does not like to define any particular pattern of character which is absolute for all time. 'That education should be regulated by law and should be an affair of the state is not to be denied, but what should be the character of this public education, and how young persons should be educated, are questions which remain to be considered.' (ibid., p. 6) Yet his ideal of *Golden Mean* despises the vulgar, avoides the extremes, pursues the ideal of common good, 'obeys reason' and is based on 'reason'. His three principles—the 'mean', the 'possible' and the 'becoming' dominated the intellectual life of the West for more than a thousand years.

Roman System: Moulding of the young characters was also an important national objective of the Roman period. The writings of Lucius Annaeus Seneca (c. 4 B.C.—65 A.D.), the 'man in letters and in government' of his time in Rome bear testimony of a type of education that envisages moulding of the youth towards the balanced harmonization of strength, single mindedness and ability. For this he enjoins reverence towards God and charity towards men, stresses moral values in education and considers character-building as something more than the cultivation of mere academic knowledge. The spirit of the entire process becomes revealed when one meets with his remarks that he makes in his treatise '*On Anger*' 'The habits of the young men reproduce those of their nurses and pedagogues. Once a boy, who was brought up in Plato's house, went home to his parents, and on seeing his father shouting with passion, said, "I never saw any one at Plato's house act like that." I doubt not that he learned to imitate his father sooner than he learned to imitate Plato.' (Translated by Aubrey Stuart: Bohn's Classical Library) Seneca became the teacher of Roman Emperor Nero when the latter was at the age of eleven. At a time when virtue was fast waning down in Rome Seneca preached his doctrine of 'virtue' in character with an endeavour to halt the drift. In his Essay '*On Happy Life*' he seems to bemoan this declining Roman virtue: 'Virtue is a lofty quality, sublime, royal, unconquerable, untiring. You will meet virtue in temple, the market place, the senate-house, manning the walls, covered with dust, sunburnt, horny-handed; you will find pleasure sulking out of sight, seeking for shady nooks.' (*Classics in Education*, edited by Wade Baskin, Philosophical Library, New York, 1966, pp. 641-42)

Plutarch (c. 50-120 A.D.), the other great contemporary of Seneca upholds the same tune. His ideal of perfect manhood consists in 'serving the state in public capacity and living the calm and tranquil life of Philosophy.' In his *Moralia* he speaks of character-building through teachers of 'blameless life' and 'pure character'. It is a balanced development—physical as well as mental. To train up the younger generation is a burden of the state but parents are to be held equally responsible for the task. Parents who spend money for the building up of the character of their wards do make an important investment for the future. 'Many persons', says Plutarch, 'also are so niggardly about their children and indifferent to their interests, that for the sake of paltry saving, they prefer worthless teachers for their children, practising a vile economy at the expense of their children's ignorance. *Apropos* of this, Aristippus on one occasion rebuked an empty-handed parent neatly and wittily. For being asked how much money a parent ought to pay for his son's education, he answered, "A thousand drachmae." And he replying, "Hercules, what a price! I could buy a slave for as much;" Aristippus answered, "you shall have two slaves then, your son and the slave you buy."' (*Morals*; Translated by Philemon Holland, Bohn's Classical Library) In the present day society where most parents think of a career-making education for their wards, Plutarch's emphasis on character hits the line hard and makes us pause and ponder over the practices.

Chinese Processes: Of the ancient Chinese thinkers the man who could make a large contribution towards the formulation of character-building moulds for the youths was Kung Fu Tse better known to the modern world by his Latinized name Confucius (551—479 B.C.). Confucius was not merely a famous philosopher but was also a great political theorist able enough to design the frame of an enduring national character. The five basic ingredients of his character-building ideal are—'culture', 'ethics', 'good deportment', 'piety' and 'faithfulness'.

'Mere study without thought, is useless, but thought without study is dangerous'. 'From the emperor down to the mass of people, all must consider the cultivation of the person the root of all else'. In his classification of characters he says: 'The true man worries about nothing, the wise man is perplexed by nothing and the brave man is afraid of nothing.' (James Legge: *The Life and Teachings of Confucius*, N. Trubner and Company, London, 1867)

Modern European Thoughts: Modern Europe has not only been the theatre of destructive world wars but also the home of many revolutionary experiments in the field of Education in which rest the levers of action for European democracies. The continuing discovery and demonstration of new principles, and the exact fixations of the qualitative targets in educational planning quite in keeping with a realizable optimum always dominate the dynamic logic of character-moulding technology in Europe. This dynamism works as a 'multiplier value' and keeps the levers of actions vigorously working there. Universities of Europe have never been regarded as mere academic institutions committed to spin sky-high ideologies or to produce scores of sentimental visionaries who always go limp at the very thought of active battling for the great common causes. Had they proved false to their faith and vision, small European nations with their limited resources would not have been able to germinate, burgeon forth and spread broadly again and again after each period of destruction and disorder. Developing side by side with the giant industrial structures and evolving through the centuries they have continued to produce men necessary to man the machines of production as also the Senate and the Parliament and every other front of national life that may require robust enthusiasm, rough-riding and a strenuous life. Universities of Oxford, Cambridge, Paris, Bonn, Harvard, Massachussetts and Columbia are living and moving institutions throughout the world because of their products of men in every field of knowledge. Their combined voices assert what Horace Mann, the father of American public education says: 'In a Republic, Ignorance is a crime, and, that private Immorality is not less an opprobrium to the State than it is a guilt to the perpetrator.'

This emphasis on building the characters of the youths has been consistently steady in Europe for the last six hundred years. Of the many architects of character-building moulds, small and great, the vision of the great German reformer, Martin Luther (1483-1546) pioneered the cause. His famous '*Letter to the Mayors and Aldermen of all the Cities of Germany in Behalf of Christian Schools*' will be regarded as a great charter of faith in highlighting the efficacy of a planned character-building technology committed to initiate a revolt of general conscience towards collective well being and common future. Condemning the institutions of his time he remarked, 'What have been learned hitherto in the universities and monasteries, except to be asses and blockheads?' So in his 'Letter' he makes a strong plea for educating the youths of the country and says: 'The welfare of a city does not consist alone in great treasures, firm walls, beautiful houses and munitions of war; indeed where all these are found and reckless fools come into power, the city sustains a greater injury. But the highest welfare, safety, and power of a city consists in able, learned, wise, upright, cultivated citizens, who can secure, preserve, and utilize every treasure and advantage. Therefore it will be the duty of the Mayors and council to exercise the greatest care over the young. For since the happiness and honour, and life of the city are committed to their hands, they would be held recreant before God and the world, if they did not, day and night, with their power, seek its welfare and improvement.' (F. V. N. Painter: *Luther on Education*, Philadelphia, Concordia Publishing House, 1890) The energetic voice that once gathered its strength in the cloister of the lone Augustinian hermit of Erfurt has not been lost. Echoed and re-echoed through these centuries it has risen to a falsetto of high emphasis in the countries of Europe and America to make education of the youth the guiding motto of a robust and disciplined collective life. Activated by the same Lutherian reformist zeal Kant asks, 'By whom is this better condition of the world to be brought about? By rulers, or by their subjects? Shall the latter improve themselves so that they meet a good government half way?' Rousseau (1712-1788) complains in his *Treatise on Education*: 'Our instructors complain, that the natural fire of this age renders youth ungovernable. Very true; but is it not entirely their own fault?' Montesquieu (1689-1755) in his *The Spirit of the Laws* assigned an animating principle to the different forms of government—the monarchy, based on honour; the despotism, based on fear; and the republic, based on virtue and he remarked, 'It is in a republican government that the whole power of education is required.' John Locke (1632-1704), the founding father of Enlish Enlightenment considers moulding of the character to be a task which must be done at a right time. 'The great mistake, I have observed in people's breeding their children has been', he observes in his *Essay*, 'that this has not been taken care enough of in its due season; that the mind has not been made obedient to discipline and pliant to reason when at first it was most tender, most easy to be bowed.' Benjamin Franklin (1706-1790) in his famous pamphlet *Proposals Relating to the Education of Youth in Pensilvania* regarded 'good education of youth' as the 'surest foundation of the happiness both of private families and of commonwealths.' Liberal thoughts of Francis Bacon, Spencer and Whitehead, wonderful experiments of Heinrich Pestalozzi, Wilhelm Froebel, John Dewey and Maria Montessori, critical views of Russell, and the state policy of Thomas Jefferson all champion the same cause.

The evolved ideal mould of character in democratic Europe today is that of the 'wholeman'—the man physical, the man intellectual, the man social and the man moral. With the advent of the new utilitarian conceptions of knowledge, the Greeko-Roman moulds of the past lost much of their ardour. Aristotle's concept of liberal rather than vocational education, Plato's emphasis on the study of philosophy, Cicercero's ideal of '*Vir Bonus decendi peritus*', the good man and the able speaker, Seneca's plea for pure 'virtue' and Plutarch's advocacy for a harmony between 'tranquil life' and 'serving the state in public capacity' gradually went down before the hectic search for a new mould that could fit in with the need of the time. Meanwhile, the ancient spirit was once again invoked to justify the spirit of Renaissance which, in the view of Bertrand Russell, attempted to install the image of Shakespeare's Prospero as the model of a learned man. But the rising tempo of industrial revolution made the people feel allergic towards arid intellectual pursuits or barren ideologies and impatient for economic theories which could usher in social rehabilitation and political consolidation. So neither Prospero nor Hamlet could possibly suit the fascination of the educated youths who were intent on making what Prof. Bergson signified, a 'cavalry charge of life'. It was perhaps Othelo who could symbolize their bubbling urge. But the apparently inevitable choice proved to be utterly wrong. If Hamlet be held up as warning against thought without action, Othelo, with his action without thought, decidedly makes the other extreme and he is equally to be condemned.

The mould of character which was to build a rich armoury and treasury for the ennoblement of life, built up workshops for gain and merchandize in Europe. Planners all around therefore made a bid to save the soul of the individuals and sought to arrive at a balance in their latest mould—the concept of 'wholeman'. Epictetus wrote, 'You will do the greatest service to the state if you shall raise, not the roofs of the houses, but the souls of the citizens: for it is better that great souls should dwell in small houses rather than for mean slaves to lurk in great houses.' Democratic Europe has thus yet to prove that its concept of 'wholeman' does raise the souls of its citizens.

Socialistic Outlook: Countries committed to the socialistic ideologies of State also do not fail to realize the need of formulating the character of their citizens. The *Third Programme* of the Communist Party of U.S.S.R. (adopted in 1961) makes a clear provision for the 'moulding of the rising generation' quite in conformity with the Socialist aspirations of the entire nation. The involvement of state expenditure has been so high that Senetor William Fulbright of U.S.A. categorically observed in a statement (December 10, 1963) saying: 'Russians "are spending almost twice as much of their gross national product on education as this country is".' (*Classics in Education*, edited by Wade Baskin, Philosophical Library, New York, 1966, p. 114) There is, however, no scope for the cultivation of any free individual character in such centralized societies and the concept of character-building evidently conveys a rigid formulation of the entire regime.

Formulation of the Perfect Ideal: Dispassionate scrutiny of the moulds above as well as the technique of casting the character in to them in Europe reveal that they suffer from certain foundational shortcomings. Therefore they are yet to be perfected; they are yet to evolve. No one mould does embody all the accessories of a fully developed character with all its manly hopes and the possibilities. The Greek mould prepared philosophy and aesthetics for Europe; the Roman system encouraged oratory and Law and produced strong social as well as political organizations and the 'wholeman' of the modern democratic tradition is neither whole in spirit nor wholesome in its integral development. This wholeness of the personality is more an assembly of parts rather than a development from within. It is one-dimensional and has a horizontal growth that moves towards greater regimentation and tighter organization. It is therefore a victim to its own inherent ambivalence which again and again throws it into the ebullitions of moral disorder, political tension and suicidal violence. Individuals compose the nation; so the national concensus cannot but be a collective reflection of the individual minds. Ambivalence in individual characters has more often than not been manifested in the national policies to incredible, unrealistic and malignant lengths. French Revolution with its call of equality and fraternity helped France only to build a vast empire. Revolution of the German conscience towards democratic unity and integrity proved to be a vesture for narrow national ambitions and the humanitarian call for proletarian brotherhood turned into a dogmatic slogan that brought in new dissension and discord among different nations. Emphasis on utility has debased science perverted politics and defamed, discredited and deformed the social and individual life of the West. Carl Jung has a law that human mind has a spiritual function and that if that function is not allowed to be carried out, something in the character will inevitably shrivel up, become degenerated and produce toxic effects. Unilateral emphasis on economic utility with its reckless 'cavalry charge of life' has plunged Europe in a blind illusion where the entire material surplus is matched by a proportionate deficit in the spiritual life and the deficit has made the adult society terribly sick and instable. Youths there are born bored but because they are energetic Europeans they cannot submit to a languid resignation. So today they rear long hair, sing pop music and find transports of unending elation in committing crimes and make frenzied adulation of queer and thoughtless actions. They are animated by Dionysian spirit and they play the role of young Polonius. According to a communique of U.S. President Johnson in early 1966 there came to happen in the United States a robbery every five minutes and an aggravated violence every three minutes. Conservative Party in Britain makes in its election manifesto a specific promise to tackle the growing crime rate and juvenile delinquency and newspaper comments reveal that there is an increasing trend of anti-social behaviour among the Soviet youths. (cf. *The Hindusthan Times*, March 14, 1966) All these show a recurring deficit of certain values in the character of the younger generation all over Europe. In spite of having wonderful techniques of character-building experiments and astounding scientific achievements her road to total fulfilment is deeply rutted by occasional frustrations, setbacks, disappointments and disasters.

On the question of the formulation of ideal character—individual or national—the West and the East, therefore, present two different but not contradictory examples. To repeat the analogy of Epictetus, one has a small soul that lurks in a big house whereas the other has a big soul with no house to contain it. One knows how to build; the other knows what to build. One has the dynamic energy which is misdirected and misplaced and the other has dynamic vision that remains unutilized and undemonstrated in collective life. The Greeko-Roman inspiration to the West was like a bank whose funds had been overdrawn again and again. It lasted long. Some new augmentation from somewhere is to come now to fill the void. The crusading ancient spirit of the East, on the other hand, languishes for want of new investments. One is like a 'prodigal' who 'robs his heirs' and the other is like a 'miser' who 'robs himself'. It is here that the East and the West can sit together for a profitable exchange among themselves. There ought to be a continuous flow between the saving and investment of the spirit to maintain a stable equilibrium of character in both the worlds. The delay in such a process can only invite a disaster common to both.

SWAMI TURIYANANDA

SWAMI PAVITRANANDA

EARLY DAYS

Sri Ramakrishna was a great jeweller. He discovered and gathered round him superb spiritual diamonds. Each disciple of Sri Ramakrishna was an extraordinary personality—a giant. No wonder Sri Ramakrishna is considered by many as a Divine Incarnation. An Incarnation is quite different from a saint, however great the latter may be. It would be sacrilegious to say that Christ was a saint; He was a maker of saints. It would be a blasphemy to speak of Rāma or Kṛṣṇa as mere saints. They were far above the level of saints or sages. Their lives and inspiration would transform ordinary persons into great spiritual figures.

Swami Turiyananda was one of the disciples of Sri Ramakrishna. Once Sri Ramakrishna said that Turiyananda belonged to that supernal state from which proceed name and form. This we learn from a statement of the Swami himself. One day, after saluting the Divine Mother at the Kālī Temple of Dakshineswar, he was returning to Sri Ramakrishna, when the latter made this statement. The course of Turiyananda's later life fully demonstrated that Ramakrishna's understanding of him was true. The Swami lived such a life that no less a man than Swami Vivekananda wrote about him in a letter from America, in 1895, 'Whenever I remember the supreme renunciation, intense spiritual practices and calm steadfastness of Brother Hari (Swami Turiyananda), I get new inspiration of strength in me.'

The pre-monastic name of Swami Turiyananda was Harinath Chatterjee. His father's name was Chandranath Chatterjee, and he lived in Calcutta. As far as earthly riches are concerned, Chandranath was not very well off; but his piety and personality were such that they made a great impression on the people of the neighbourhood, who loved and respected him very much. Harinath was born on the 3rd January, 1863. Nine days later, Swami Vivekananda also was born in the same city of Calcutta.

Harinath was the youngest of three brothers. He had also three sisters, but two of them died prematurely. Harinath lost his mother when he was only three years old. She had a tragic death. One day a jackal attacked Harinath; the mother was protecting him, when the wild animal bit her and became the cause of her death. His father also died nine years later. This death gave Harinath a great shock. For by now, he was in a position to perceive,—and he did perceive—what death was.

As he had lost his mother so early in life, Harinath was brought up by the wife of his eldest brother. She virtually took the place of his mother. He was much devoted also to his brothers: afterwards he would say he was very much attached to them. This indicated he had the feeling of great love in him, and that is a great asset in spiritual life. When the love that one has for human beings is directed towards God, it becomes spirituality.

While still very young, Harinath showed great interest in spiritual study and spiritual practices, so much so that many thought he was spoiling himself. But his brothers, at least, appreciated his outlook and encouraged him in his spiritual pursuits. Harinath practised hard austerities, getting up at dawn, taking an early bath, living on strict food helpful to spiritual progress, studying scriptures, doing regular meditation, and so on.

He was particular about physical health too. He did hard physical exercises, to the great dismay and alarm of his companions. Whatever he would undertake, he would do it to the extreme. He showed great willpower. He took life very seriously. He was gentle, but not weak or compromising. When necessary, he was ready to stand against injustice or insult, whatever might be the cost.

Harinath studied in an English school, started by a Christian missionary organization. There the study of the Bible was compulsory, but many would avoid this class. Harinath, though living the life of an orthodox Brahmin student, would attend the Bible class very regularly, sometimes being one of the few students in an almost empty class-room. Afterwards, when grown up, he would quote as easily from the Bible as from Sanskrit scriptures. Sometimes his new interpretations of the sayings of Jesus Christ were very striking and effective. He, however, did not continue his study beyond the school curriculum. When asked the reason, he would say, 'What will be the benefit of such education?'

Harinath did not merely read scriptures;

he would in all sincerity try to follow their precepts into practice. He had great love for the Ganges, and he would regularly take his bath in that holy river. One day while he was doing so, people on the bank of the river shouted to him that a crocodile was near. As his first reaction, Harinath wanted to get away to safe ground, but immediately he thought, 'Is this my following the Vedāntic teaching that Brahman alone is true, and all else false?' He went back to the water and began to discriminate: 'I am not the body, not the mind; I am the Pure Spirit.' The crocodile took another direction.

During this period, into the neighbourhood came a holy man whose predictions were said to come true. Because of this, many would flock to him and ask for this or that earthly boon. Harinath also went to him a few times, but asked nothing. The holy man inquired, finally, why he came repeatedly and asked for nothing. Harinath replied that he wanted the boon of God-realization. The holy man was delighted to hear this, and said, 'It will come, but not immediately. You will have to wait for some time.'

MEETING SRI RAMAKRISHNA

When thirteen or fourteen years old, Harinath had the blessed opportunity of seeing Sri Ramakrishna. News had spread that a holy man would come to the house of a neighbour. Many gathered in front of the house to have a glimpse of the holy man. Harinath was also one of them. A hackney carriage arrived, carrying two passengers. One of them, an able-bodied young man, got down first and then helped the other one down. He was very frail and looked as if completely intoxicated and unconscious. When he got down, his face beamed with great effulgence. The thought flashed into the mind of Harinath: could this be Śukadeva—a great sage about whom the ancient scriptures spoke? Harinath's spiritual perception was so keen even at this early age, that at the very first glance he could recognize the greatness of Sri Ramakrishna. Ramakrishna was carried upstairs, where he regained some consciousness, bowed before a large picture of the Goddess Kālī, and sang a wonderful song which lifted all up to an atmosphere of great devotion and spiritual feelings of universality. The song pointed out that Kālī and Kṛṣṇa were one and the same. After that, Ramakrishna spoke many spiritual things. This event made a great impression on the young mind of Harinath, and had a far-reaching effect on his life.

Two or three years later, Harinath met Sri Ramakrishna at his own room at Dakshineswar. He became very devoted to Ramakrishna, but he did his spiritual practices in his own way—studying standard books on Vedānta, meditating on them, living a hard, rigorous life on the lines of strict orthodoxy. Because of this, at one period he could not see Ramakrishna very often. Hearing from a friend of Harinath the cause of the long intervals between Harinath's visits to Dakshineswar, Ramakrishna told him, on his next visit, 'I understand you are assiduously studying Vedānta. What is Vedānta? The essential teaching of Vedānta is, "Brahman is true, the world is false." Is it not so?' Harinath said, 'Yes.' But the words of Ramakrishna made a great impression on him. They opened a new vista, as it were, for him, and Vedānta became a living reality with him. He resolved that henceforward he would lay greater stress on spiritual practice than on mere study.

One day Harinath visited Ramakrishna at Dakshineswar and found a Vedāntic scholar who, at the request of Ramakrishna, was delineating his views on Vedānta. When the scholar finished, Ramakrishna said, 'This is good, but I do not go into all these subtleties. My idea is: "I have my Divine Mother: She is mine and I am Hers".' Harinath heard the words and felt that the experiencing of this relationship with the Divine Mother was very very simple, easy, and sweet. He should, therefore, follow it. This was a great revelation.

Harinath had great will-power and believed intensely in self-effort. He thought that by dint of determined efforts he would realize the spiritual goal of his life. Once Harinath visited Ramakrishna at the house of a devotee in Calcutta. He found Ramakrishna explaining some spiritual topics: Discrimination, devotion, philosophical inquiry—nothing avails, nothing helps one, without the grace of God. Harinath felt that this instruction was meant for him. What Ramakrishna was saying seemed all with reference to him. Ramakrishna continued: 'It is not a matter of joke to rise above the snares of "wealth and lust", to realize completely that the world is non-existent in the past, the present, and the future. That realization does not come unless there is divine grace. If He vouchsafes that realization, through His mercy, to any one, then only can one have it. Otherwise, can a man get that realization merely through his own spiritual efforts? How much power does a man have? With that little power, how far can one go?' Speaking thus of the grace of God, Ramakrishna went into *samādhi*. After a while, in a half-conscious state, he continued, 'One cannot do one thing perfectly, but still asks for another thing.' Just finishing these words, Ramakrishna, in an ecstatic condition, sang a song which described an incident in the *Rāmāyaṇa*. In a fight between Hanumān, a devotee of Rāma, on one side, and Lava and Kuśa, two sons of Rāma, on the other, Hanumān was imprisoned. At this, Hanumān said to Lava and Kuśa, 'You are standing on false pride. Could you imprison me if I had not permitted myself to be imprisoned?' Ramakrishna sang the song to indicate that we cannot realize God if God Himself does not give us that realization. While singing, Ramakrishna shed profuse tears. The lesson of the song overwhelmed Harinath, who also wept with deep feeling. It was some time before both came to normal consciousness. Afterwards Harinath would say, 'The lesson of that day has remained indelibly inscribed on my heart. From that day, I learnt that nothing can be achieved without the grace of the Lord.'

Bent on conquering baser instincts, Harinath asked Ramakrishna how to control lust. Ramakrishna gave a novel reply. He said, 'Why should you have to make an attempt to control lust? Lust is a form of emotion. Direct all your emotions to God. With love for God developing, your feeling of lust will fade away automatically. You will not have to make any separate effort for that.' Harinath tried, and got immediate results.

Harinath decided that he would not be entangled in the ties of marriage. As a precaution, he would shun the association of women. In this connexion, he once told Ramakrishna that he could not bear the very sight of women. At this, Ramakrishna mildly reproved him and said, 'It is foolish to do so. Why should you hate women? By that method, you will only get more entangled. Consider every woman as the embodiment of the Divine Mother, and as an object of reverence and worship. Develop this attitude and you will be free from any fear of her.'

Harinath lived an intensive spiritual life. Sometimes going to a park or other solitary spot, he would spend the whole night in meditation. With him, the one goal of life was to have self-realization. He read early in life the verse of Śaṅkara's which says that the Soul, which is eternally free, takes human form in order to enjoy the great bliss of Self-knowledge while yet in a human body. Harinath would say that when he first read that verse, he was excited with joy at the thought that in this human body one could get perfection. This verse immediately settled for him the goal of his life, and the programme of his future flashed vividly before his mind's eye.

Serious as he was with his spiritual practices, Harinath would not visit Ramakrishna on holidays or week-ends, because crowds of devotees would then come. He would go to Ramakrishna when he could be seen alone or in the company of very few persons only. Knowing his feelings, Ramakrishna also asked Harinath to visit him on weekdays. But Ramakrishna was very anxious to help him build his spiritual life, and therefore eager to see him more often. One day, he affectionately told Harinath, because he had not come for some time, 'I feel very eager to see you. I know you are very dear to God. Or else why should I love you so much, though I do not expect anything from you? I know you will get spiritual help from here. Greatly do I want that you realize God, go beyond earthly miseries, and enjoy divine bliss.' With these words, Ramakrishna began to shed tears.

Ramakrishna had a very high opinion of Harinath. Once, Harinath told him, 'When I visit you, I feel very much inspired, but when I return to Calcutta that mood dries up.' Ramakrishna said in reply, 'How can that be? You are a servant of Hari (God). It is impossible for you to forget God.' Harinath said in mild protest, 'But I do not know that.' Ramakrishna rejoined firmly, 'Truth does not depend on anybody's knowledge or ignorance. You may or may not know this, but you are a servant, a devotee of God.'

The spiritual bud began to blossom forth. As Harinath grew in spirituality, his devotion to and understanding of Sri Ramakrishna also began to develop. Once Swami Vivekananda, then Narendranath, asked Harinath to say something about Ramakrishna. Harinath did not say anything directly; he only quoted a verse from a Sanskrit hymn: 'If the vast ocean be the inkpot, the blue mountain of yore serve as ink, the branch of the mythical wish-fulfilling tree be the pen, the whole earth the writing-paper, and the Goddess of Learning herself write for eternity, even then, O Lord, your good qualities cannot be adequately described.'

During the last illness of Ramakrishna, when he was in Cossipore garden-house, Harinath went to see him and inquired how he was doing. Ramakrishna spoke of his great pains and suffering. But Harinath saw that he was the embodiment of great bliss, untouched by any pain. Ramakrishna again and again mentioned his physical pains. Harinath then spoke of his own view, 'Whatever you may be saying, I see that you are immersed in great bliss.' Ramakrishna smiled and said, half-audibly, 'This fellow has found me out.'

During the last few years of his life, Swami Turiyananda suffered greatly from various ailments. When the devotees and friends would in anxiety express great concern for him, he would sometimes say, 'The sufferings I am now undergoing seem nothing, when I remember the great joy I would experience, even in one day's company with Ramakrishna. At that time we would be in such an exalted mood that now, even by long and strenuous meditations we cannot rise to that state of bliss. Who will believe it?'

THE CALL OF THE INFINITE

After the passing away of Ramakrishna, impelled by a great feeling of dispassion, Harinath gave up the world and left his home with literally nothing as his possession. He put on a meagre piece of cloth and had only another piece to cover his upper body. He went towards the east as far as Shillong in Assam. On returning from there, he joined the monastery in Baranagore, started by Swami Vivekananda and others. When he formally embraced monasticism his name became Swami Turiyananda. At that time he was twenty-four years old.

Turiyananda once said that it was Śaṅkarācārya who moulded his life. Before he came to Ramakrishna, a single verse of Śaṅkara's would lift him a step up and give him a flood of light. He used to find much new meaning in those verses.

Śaṅkarācārya, in one of his famous hymns, wrote: 'What a great joy it is to make the precincts of temples or the shades of trees one's residence, have earth as one's bed, deer skins one's clothing, to renounce all sense-pleasures and possessions, and to think constantly of Brahman!'

The life of such unfettered freedom and uplifting meditation was calling Swami Turiyananda. He could not remain confined within the four walls of a monastery. Thus he soon set out to go from place to place of pilgrimage, caring for nothing, wishing for nothing except the love of God. Sometimes when he found a suitable place on the banks of the Ganges, or in the solitude of the mountains, or in some holy city, he would stay for a period and do intense spiritual practice; otherwise he would walk the path of a wandering monk. It was not a case of ordinary restlessness; it was the case of a mind burning with intense desire for the freedom of Self-realization, and therefore intolerant of any restriction. It was the outcome of a longing to be one with the Infinite.

Thus the Swami visited many places of northern India, the Punjab, Sindh, and the Bombay Presidency. Sometimes he would be by himself, sometimes with one or two brother disciples. Even when he was with others, he kept up his inner solitude. Swami Brahmananda, for whom he had a very high respect, and with whom he spent several years in spiritual practices, said that for days Swami Turiyananda would remain absorbed in his own thought, without uttering a single word, though they were on the best of terms. Both of them greatly enjoyed the bliss of inner life. Swami Turiyananda once said in a reminiscent mood: 'Early in life I read the Sanskrit verse that the first door of *Yoga* is the control of speech, non-acceptance of gifts, absence of desires and outer activities, and living in solitude. That made me resolve to control my speech.' On special occasions, during the nine days of the worship of the Divine Mother, he would not utter a single word, in an attempt to keep his thought fixed purely on a high spiritual level.

The Swami made pilgrimages to difficult places like Kedarnath, Badrinarayan, and Gangotri (the source of the Ganges). Once in the Himalayan region, while going to the Ganges for his bath in the early morning, he saw a tiger eating an animal which it had killed. The Swami's first reaction was one of fear, but the next moment he recalled that he was the Eternal Spirit, and as such, could have no fear. He then went his way to the river at his normal pace. At another time he was by himself in a village, doing spiritual practice. At night the villagers shouted that a tiger had come. Swami Turiyananda immediately got up and created a wall in front of his cottage with the bricks of a dilapidated house. Soon his spiritual sense prevailed, and he kicked off the bricks and broke the wall. He stood firm on the idea that he was the deathless spirit. Sometimes he would depend on food that chance would bring. Food would not always come, and more than once he was without any food for two or three days. But he did his spiritual practice, all the same.

Sometimes the Swami would beg his alms from different houses. Once he went to many houses, but still did not get sufficient food to satisfy his hunger. Finally he sat near a village well and ate what he had,—very tired and still hungry. He became angry with himself, because he was suffering so much for his physical needs. In an agony of thought he laid himself on the ground and fell asleep. In a dream he saw that his body was lying separate from him, like a discarded garment, and he felt that his real existence was the Self, untouched by hunger or thirst. He awoke and felt extremely refreshed,—his hunger, thirst, and tiredness gone. He was filled with great bliss.

His idea was: 'If you want to be a true monk, you must depend fully on God. It will not do to keep anything at your own disposal. Body, mind, heart, soul—everything should be given away to Him, to be done with as He likes. If the body needs looking after, He will do it.' Once, while he was very ill, he refused to go to any physician. He said to himself, 'The Ganges water is my medicine, and the Lord Himself is my physician.' It was not mere pretension; at that time he really felt so, we learn from one of his own statements.

Once, a member of the Police Intelligence Department was after the Swami, thinking he might have some connexion with the terrorist movement of those days. At this, the Swami was annoyed with the officer who frankly expressed his surprise that the Swami had no fear of the Police. Turiyananda looked at him and said, 'I have no fear of Death; why should I have any fear of the Police?' These words the Swami said in such a firm tone that the Officer fell at his feet and apologized. It is said that afterwards he became a great devotee of Swami Turiyananda.

Once in course of conversation, in a reminiscent mood, the Swami gave some idea of his wandering life. He said: 'I travelled widely in the early days. I went towards the Narmada, alone, without a pice with me, and I slept anywhere. I went via Allahabad, Chitrakut, Rewa and Jubbelpore, all on foot. Whenever I travelled, I kept a place of pilgrimage in view and found out my way by inquiring of people. I went next to Hardwar, Rishikesh, Uttarkashi, etc. I thought of not coming down from the mountains. I lived happily in the Garhwal hills, totally forgot the existence of the world, and aimed only at God-realization. I meditated and read a great deal. But Swamiji (Swami Vivekananda) made me come down. I met him at Meerut. Some seven or eight of us lived together at Delhi. Then Maharaj (Swami Brahmananda) spoke of visiting Jawalji and asked me to accompany him. So I went with him to Jawalji, Gopinathpur, Baijnath, Pathankot, Multang, Gujranwala, Montgomery, and so on. And then we came down to Bombay via Karachi. At Bombay, we met Swamiji, about to embark for America. He said that the Parliament of Religions at Chicago was all for him, as though he saw the future.'

'I stayed for some time at Mt. Abu. From there I went to Ajmere and Puskar and then to Brindavan, where I stayed for six months. The next six months I passed at Lucknow. Then I went to Ayodhya. At Ayodhya, Mahapurush (Swami Shivananda) met me and asked me to come to the Math.'

Though he travelled much, the Swami also studied much, all along. At Brindavan, he studied a great deal of devotional scriptures, such as the *Śrīmad-Bhāgavatam.* He would say that it was not good to wander much if one did not at the same time continue one's spiritual practice. About his daily routine when he stopped at any place, he once said, 'Oh, those days are coming to my mind. While I lived at Srinagar Ghat, I used to rise very early and bathe. Then I would sit in meditation, and afterwards read. At eleven, I would rise and procure some food in an hour. Then I would again begin meditation and *japa.* And this every day.'

It was at Srinagar that he committed eight Upaniṣads to memory. He would meditate on every verse he read, and derive indescribable joy therefrom. He used to read the commentary of Śaṅkara and the gloss of Jñānānanda. Then he would get further light through meditation. He had the *Gītā* and the *Caṇḍī* by heart. He knew by heart also many Hindi texts of the great saint Tulasīdāsa. He studied the Gurumukhi language and mastered the *'Granth Sāheb,'* the most sacred scripture of the Sikhs. He kept his studious habit and love of scriptures to the end.

Swami Turiyananda was naturally very reticent about his personal spiritual experiences. But sometimes in unguarded moments he would give out a few of them. Once he said, 'I felt an intense longing for liberation. I wanted very much to realize God in this very life.' On another occasion he said, 'At one time I felt that every footstep of mine was through His power and that I was nothing. I clearly felt this. This feeling lasted for some days.' 'In the Jagannāth temple at Puri, suddenly a sound came to my ears and my heart was filled with a great joy, so much so that I felt like walking in the air. The sound continued in various strains. My whole mind felt attracted. I then remembered what I had heard of the *Anāhata Dhvani* (music of the spheres, as it is called) and I thought it must be that'.

In the same temple, once the Swami had a vision of Sri Ramakrishna. Standing at a spot in the temple from which he could see the deity, Turiyananda found Sri Ramakrishna coming down the steps. He rushed toward him and bowed down before him, when all on a sudden he came to the consciousness that it was a vision. The figure of Sri Ramakrishna had disappeared.

About his meditation, the Swami once said, 'I was in deep meditation. One step more and I would be absorbed in Brahman. But the Master did not allow me to be so. He pulled me out. He also makes recruits for his works.'

PREACHING BY LIFE

After his phenomenal success at the Parliament of Religions in Chicago in 1893, and preaching Vedānta in the West, Swami Vivekananda returned to India in 1897. At that time the Ramakrishna monastery was in Alambazar. Before the return of Swami Vivekananda, Turiyananda had come to the monastery. There he was conducting scriptural classes regularly, looking after the training of young men who had joined the Order.

Before he left America, Swami Vivekananda had told some of the devotees there, 'I have preached Vedānta these years, but I shall send you a monk who is the embodiment of the teachings of Vedānta.' He meant Swami Turiyananda. Vivekananda was planning to come to America again in 1899. He requested Turiyananda to accompany him there, in order to preach Vedānta. Accustomed to orthodox ways of life, Turiyananda at first refused to go to the West, where the culture, outlook, and mode of living were quite different from those of India. But Vivekananda made a touching appeal to him, to help him in the work he was doing in the name of the Master. Turiyananda had great love for Vivekananda. Thus, he could not resist his moving request, and he sailed with him for America in June, 1899. They came to New York, via London, in the month of August. Turiyananda feared that his great handicap in Vedānta work would be that he did not like to lecture. But Vivekananda told him, 'You need not lecture. You live the life and forget India.'

Turiyananda was willing to live the life, but it was not possible for him to forget India. For he carried India—the best of India—with him wherever he went. America or India,—it made no difference with him; he lived his intense spiritual life, irrespective of environment. That was his greatest trait; that was his outstanding characteristic.

When Turiyananda arrived at the Vedanta Society of New York, some students came to see him in the evening. But the Swami was not available; he was alone in a dark room, meditating. Only after finishing his meditation did he come out of his room and meet the eagerly waiting students. This he did on the very day of his arrival. He was uncompromising as far as spiritual things were concerned.

But when the Swami met the devotees,

they were simply charmed. They felt as if they had met a very dear friend whom they had not seen for a long time. Swami's manner was easy and his conversation spontaneous without any inhibition of formality. Conversation went on till midnight: all were forgetful of the time.

One evening a student told the Swami that there was to be a very nice concert in the city, and invited him to hear Western music which he had not heard before. 'But why should you care for these things?' the Swami said; 'You have had enough of that. Let us stay here and read something nice and have good talk. These amusements we must give up now, if we want the Divine Mother.' The student was greatly impressed by the supreme indifference of the Swami to anything but the spiritual. The student stayed with him and had a delightful evening in spiritual conversations.

Turiyananda began his work in Montclair, while returning to New York every week-end to hold classes and give lectures. He could not altogether avoid lecturing, but his lectures were usually short and audiences small. Before the lecture, there would come a short meditation; then he would give his talk, which would be very penetrating and illuminating. Following the talk there would be questions and answers, which were of particular help to the students. The Swami primarily worked with the individuals, and his was a life-building process. Students would get infinite help by personal contact with him. His very life was a great inspiration: highly spiritual words constantly flowed from him, while walking, sitting, or taking food.

The Swami would every now and then be chanting some Sanskrit prayer, or the sacred word '*Om*' in a half-audible manner. This was a very special habit with him. He would keep it up for hours at a time. While engaged in conversation also, he would chant every now and then. Sometimes quite oblivious of the surroundings, he would be chanting softly to himself. It was most pleasant to hear, and the effect was highly uplifting.

Writes a close disciple of the Swami, 'Sometimes the chant would come loud and strong; again it would be deep like a strong vibration; it would run up and in a soft high note, very sweet. The tune also varied. This chant was with the Swami as long as he was in America. "*Aum, aum, Hari aum*", it would go on and on.'

'I did not quite understand it at the time, but now I realize,' continues the disciple, 'how by this chant the Swami kept up an inward flow of unbroken meditation, and how often it had the effect of making us pause and collect our scattered minds, drawing us inward also. But it was entirely natural with him. It came of itself, without the least effort.'

While talking or answering questions, the Swami would chant at intervals and look as remote as if his mind were not on the subject. But his answers were flashes of illumination. With a few words he could make the answers most effective. This was due to the fact, as the Swami himself once said, that 'There are two ways of answering a question: one way is to answer from the intellect; the other way is to answer from within. I always try to answer from within.'

Sometimes his words would fall on the audience like torrents of fire; as when he said, 'Keep at it, keep at it. Clench your fists and say: "I will conquer! Now or never!"—make that your motto. Even in this life I must see God. That is the only way. Never postpone. What you know to be right, do that and do it at once; do not let any chance go by. The way to failure is paved with good intentions. That will not do. Remember, this life is for the strong, the persevering; the weak go to the wall. And always be on your guard. Never give in. Do you know what Jesus said? "He that endureth to the end shall be saved." Never think that you are safe; temptations come as long as we live.'

Again, sometimes in great sympathy with the despairing students, the Swami would speak of the struggles he himself went through. 'When we were living at the old Math, now many years,' he said, 'once I was very sad. I could not make any progress for some time and everything looked dark to me. I was walking up and down on the flat floor of the Math. It was evening and the moon was hidden by the clouds. Sleep was impossible for me. I was so unhappy. Then suddenly from behind the clouds the moon emerged and everything looked bright and beautiful. As soon as I saw that, I thought: "See, the moon was there all the time but I could not see her. So the Ātman is also ever present, shining in its own glory, but I did not see it. The cloud of ignorance stood between the Ātman and my intellect, overshadowing my mind." And at once I felt strong again, my doubts all gone.'

The First Vedanta Retreat in the West

After working for nearly one year in New York and Montclair, Turiyananda went, at the request of Swami Vivekananda, to California in July, 1900, to start a Vedanta retreat,—in the San Antonio Valley, where a homestead (160 acres of free government land) had been donated by a member of the Vedanta Society of New York. At first, the Swami went to Los Angeles and stayed there for a few weeks. Even in such a short period he became a great influence, and there was a request to him to stay and work there. But this the Swami could not do. From Los Angeles he went to San Francisco, where he met with an enthusiastic reception. Already Swami Vivekananda had spoken very highly of him to the devotees there, and they were eagerly waiting to meet him. After a few days' stay in San Francisco, the Swami left for the San Antonio Valley on the 3rd August, 1900.

When the Swami reached the destination later known as Shanti Ashrama with a dozen students, he found the situation dismal, the difficulties overwhelming. It was a completely isolated piece of hilly land, far away from human habitation, and fifty miles from the nearest railway station. There was only one old log cabin, and hence no fit accommodation for sleeping. There was no water near by; it had to be brought from a long distance. Even the Swami felt disheartened at the situation. He feared that the hardship would be too much for the students. But the inspiration of the Swami and the ideal of Vedānta gave the students courage and strength. They faced the difficulties undaunted. Gradually the place was made habitable and the students applied themselves to intense spiritual pursuits.

They would get up at five in the morning, and take their bath at the well which they had dug at some distance from the main camp. They would follow this practice in all seasons. In winter the cold was so great that while they were returning from the well, their wet towels were frozen stiff. Then they would go, in winter, to the meditation room, or in warmer seasons, to meditate under the trees. After meditation, the women prepared breakfast, while the men would be doing different duties—carrying water from the well, chopping wood, planting a vegetable garden, building wooden cabins, etc. At eight o'clock there would be breakfast in the canvas dining-room. This hour of breakfast was most enjoyable, for the Swami would talk on all kinds of subjects, and the conversation would be both lively and profitable.

From nine to ten o'clock, each would do his allotted works; after that, all would come to the *Gītā* class, which lasted an hour, followed by meditation for another hour. Dinner would be at one o'clock and supper at seven; there would be meditation again in the evening. At ten o'clock at night all returned to their respective tents. The Swami was busy all the time, speaking with one or another and watching them in action. He would insist that at all hours of the day one should try to keep one's thoughts on a high spiritual level. In this respect the very presence of the Swami was a great help and inspiration. He would ceaselessly talk of God. God for him was the Divine Mother, and he would treat all the students as the children of the Divine Mother.

Sometimes new students would come and, surprisingly enough, they would quickly imbibe the spirit of the place. Everyone was busy all the time. There was no time for idle talk, and all were bent upon developing their spiritual lives.

There were no formal rules and regulations, but everything went on smoothly and punctually. There was freedom of action, but everyone fell into the routine of the Ashrama spontaneously. The Swami was against binding rules. He would say, 'As long as we remain true to the Divine Mother, there is no fear that anything will go wrong. But the moment we forget Her, there will be great danger. Therefore I always ask to think of the Mother.'

'In those days the word "Mother" was constantly on his lips. The Swami felt that the Divine Mother was guiding him in every way, that She was directing all his actions, even his speech,' writes one eye-witness.

He was opposed to all planning. 'Why do you plan?' he would say. 'Why do you look so far ahead? Human planning is all in vain if She does not consent. She knows what will happen. The future is an open book to Her. Live in the present, make the best of your time and opportunities. Don't think of the future.' But at the same time he would strongly caution people against idleness. One should be busy all the time—physically or mentally—reading or studying, praying or meditating.

Swami Turiyananda was intense in his desire to help students grow in their spiritual life. Such sincerity, earnestness, and power could not go in vain. The lives of the students were touched, changed and transformed. The very atmosphere of the place was uplifting and surcharged with spirituality. Erstwhile wasteland was transformed into a sacred place. It became a place of pilgrimage to future generations. The Swami worked only for two years at Shanti Ashrama. But when he had left the place, he remained an inspiration, a sacred inspiration,—to guide, to strengthen, to uplift many. Those who had that privilege of coming under his influence felt themselves specially blessed, and got some treasures which stood them in good stead for the rest of their lives.

At intervals in his work at Shanti Ashrama, Swami Turiyananda went also to San Francisco, Oakland, and Los Angeles for short periods, and held classes, gave discourses, and met students of Vedānta.

But the Swami had been working too strenuously and this told upon his health. He wanted to go to India. The news of the sickness of Swami Vivekananda intensified this desire. In June, 1902, he boarded a ship at San Francisco, bound for India via the Pacific.

MORE INTENSE SPIRITUAL LIFE

On the way to India, while stopping in Rangoon, Swami Turiyananda got the information from a newspaper that Swami Vivekananda had passed away on the 4th July. This was a great blow to him, for he had been very eager to meet Swami Vivekananda. He arrived in Belur Math on 12th July, but stayed there only for a short while. His heart was eager to live a life of intense meditation. At first he went to Brindavan, a place associated with the life of Śrī Kṛṣṇa, where he lived for about three years. Then he went to the Himalayan region, via Kankhal. He did intense spiritual practice staying at various places—at Rishikesh, Uttarkashi, Garmukteswar, Nangal, etc., for about five years. These were days of great hardship and austerities. Outwardly he would practice what in *Yoga* books is called *aparigraha*—non-receiving of gifts—, and inwardly he was in tune with God and bent on forgetting the body idea. At one time he felt very sick; a kind-hearted old woman of the hills showed sympathy with him and wanted to help him. He told her very politely and thankfully, 'I am trying to forget my body, but you want me to bring down my mind to the body.' He lived on alms, collected from several houses, so that it would be no hardship to any single individual. For that at times he would have to walk two miles and ford a river on foot. At times he lived in deep forests where tigers abounded. From his thatched cottage he could often see wild animals; once he watched a majestic tigress playing with her cubs. In certain places, in winter it was bitter cold and the Swami had almost no clothes. Yet it would be difficult to pursuade him to accept any. It was not austerity for austerity's sake. In his case the mind was given to God, and it was spontaneously reluctant to divert its attention to anything else. It was not kill-joy asceticism; it was inner fulfilment, finding peace and joy in the Self.

The result was that whoever saw the Swami would be struck by his beaming appearance, the mark of an illumined soul. An orthodox monk in the Himalayas, highly and widely revered for his spiritual qualities, met Swami Turiyananda and developed great respect for him. With affectionate regards he tried to take care of the Swami, though it was difficult to do anything for him. Both of them had very delightful times in each other's company, discussing scriptures and the deepest spiritual things.

At one place, in his spare hours the Swami would read scriptures for the neighbouring monks, who would come for holy companionship and spiritual benefit.

Though his mind was always on a very high level, the Swami's body could not stand such rigours indefinitely. He now fell seriously ill. In spite of his reluctance, he had to be brought back to Kankhal, where proper medical aid could be given. His health broke down completely, one should say. He did not regain his normal condition of body. But even in severe illness and acute suffering, he would repeat and live on the idea, 'Let the body be occupied with its ailments, but, my mind, thou remain in great bliss.'

IN EXALTED MOODS

Late in 1910, Swami Turiyananda came to Belur Math. From that time onwards, he stayed mostly in Belur Math, Puri, Benares, Kankhal, Almora, with one short interval of a few months in Rishikesh. He could no longer bear much hardship or live by himself. But his mind was always in tune with his previous way of life—to be constantly with thoughts on God, to depend entirely on Him and forget all earthly needs. In his advanced age, while his body was extremely weak, his spirit was such that he said, 'I tell you from my inmost heart, I can this moment go away even as I am now, without caring to look about to see how things are left behind. Even now I can live on alms. Without this conviction I shall be undone.'

Now that he could not go to live in the solitude of the Himalayas, it was a great boon to the devotees, monks, spiritual aspirants, and others,—that they could meet and learn from him and his life. Wherever he was, when people would come with their spiritual problems, he was unstinting in his efforts to help them. He could and would talk for hours on spiritual subjects without becoming tired. His conversations were highly uplifting. In them he would quote profusely from scriptures, commentators, ancient and medieval saints, from Ramakrishna and Vivekananda; and would speak of his own experiences. When inquirers put before him knotty and abstruse spiritual problems which defied solution, he would give crystal-clear answers. This was because he would not talk from the intellectual plane. He would speak from his spiritual experiences. He himself said, 'Formerly my nerves were very fine. I had great powers of explaining things. Whenever anyone put me a question, I could see everything from its very origin to its outer expression—I could see from what motive he spoke and why. And there was a flood of light in a single word of mine.'

A few years later he said to a young college student in Calcutta, who came to him in a distressed condition of mind: 'There was a time when I could see the inside of a person as things in a glass-case. Now I would require you yourself to tell me clearly what your problems and difficulties are.' This was the first time in his life that the young man had met a person who had such powers and insight. From a few meetings with Swami Turiyananda, he unmistakably realized how the words of Śaṅkarācārya were literally true:—that even a casual meeting with a true spiritual person has far-reaching effects. The Swami, through his conversations, touched and transformed many lives. His was an awe-inspiring personality. But he was so kind, compassionate, and patient with one who approached him with sincere spiritual aspirations, that he could completely disarm the inquirer of any fear and hesitancy.

Fortunately some of the conversations are recorded. It is a great pity that all or more of them have not been recorded. They are so valuable. They give not only very clear solutions of sometimes very complex problems, but they fill the questioner with spiritual courage and confidence.

In his conversations we find different moods. At one time he speaks of self-surrender, complete self-surrender to God. At another, he lays great emphasis on self-effort. The Swami would be equally inspiring while talking on the two opposite attitudes. His own life was the solution of such contradictions. Did he not pass through both the phases?

He himself said his early life was grounded in Śaṅkara. Later, Sri Ramakrishna broadened and widened his views. Afterwards, Swami Turiyananda was equally at home in *Jñāna, Bhakti, Yoga,* and *Karma.* Dualism, Qualified Monism, and Monism were equally true to him. There was no insurmountable barrier between them. His mind and heart would respond equally to any of them without any restriction. It was only the question of moods.

Next to Ramakrishna, Swami Vivekananda most influenced Turiyananda's life and coloured his thoughts. How strongly and feelingly would he advocate Vivekananda's doctrine of worshipping God in man through service! It was a new discovery of Vivekananda's, he would say. According to orthodox Vedānta, work leads to self-purification; after self-purification, through meditation, comes Self-knowledge. Swami Vivekananda said that through service to man with the right attitude, one can get Self-realization. Swami Turiyananda said to one who could not fully believe in the statement, 'Try it sincerely for three days, and you will have the realization.'

WRITTEN INSTRUCTIONS

As with talks, so with his writing letters, Swami Turiyananda rendered great help to many persons. All could not come to see him at all times—especially those who lived at a distance would find it difficult—but everybody could write to him when there was need for it. He was kind enough always to give replies. Unless he was very sick, he would write replies with his own hand. Most of his letters were written in Bengali. There was a kind of classic grandeur and dignity in his letters. He had a style of his own. Words flowed spontaneously, carrying with them great vitality which would immediately strengthen even a drooping heart.

There is a collection of one hundred and ninety-one of the Swami's letters in Bengali, published in book-form. They touch many phases of spiritual life, and deal with many problems of many spiritual aspirants. There is a great variety. The answers are always to the point and penetrating. As in conversations, so in letters, he would try to find out what was in the mind of the correspondent rather than merely what the words of the letter indicated. The letters were so satisfying. Ramakrishna said that Turiyananda was like a *Yogin* embodying in his life the teachings of the *Gītā*. His letters are as valuable as the instructions of the *Gītā*.

In his letters, one finds that the Swami would try to make the correspondent spiritually self-reliant. In one of the letters he says that he deliberately wrote it in a particular way so that the inquirer might be forced to think for himself. He exhorted people to be thoughtful and introspective, to seek answers from the Divine residing in every heart. The companionship with the Divine within, is more important than the holy companionship outside, though that has its own utility.

In some of his letters the Swami discusses abstruse points of Vedānta, but his answers are so clear, so simple, and at the same time quite original. A great lover of scriptures, he would yet say that spiritual experiences are more important than the study of scriptures. Thus one should be up and doing about spiritual practice and realization.

In his letters the Swami takes the correspondent into his confidence and shows great personal interest in him. Therefore now and then he speaks of his own life and experiences. In that respect we get from the letters his personal self-portrait. That becomes extremely valuable. In one of his letters he speaks of Swami Vivekananda, and of how great was the Swami's love and concern for him. He writes, 'Now Swamiji (Swami Vivekananda) is with the Lord. But his memory is my constant companion. That is my meditation, that is my spiritual practice.' We find some valuable letters written to Swami Premananda. In them we find how deep was the love and reverence of Swami Turiyananda for some of his brother disciples.

In the letters we find the Swami's ideas and directions about many facets and problems of spiritual life. But the one outstanding feature that comes out of them is his insistence that love for God is the most important thing. Even God-visions are not final, however valuable they may be, for even after having had them, the mind does not completely cease to give trouble. The most important thing is to be able to love God intensely, sincerely, and spontaneously. If you have genuine and deep love for God, you throw your whole responsibility on Him. And God is always ready to take care of you, if only you can put yourself aside. Swami Turiyananda speaks of this again and again, and he speaks in such a way that his words become living, as it were. These words are not mere directions; they show you the clear light of the day.

THE ETERNAL FLAME

Swami Turiyananda had a great love for the ancient and holy city of Benares. The last three and a half years of his life, he stayed there. Benares became a double place of pilgrimage to many: they would come there partly because of the sacredness of the place, and partly to see the Swami. He stayed in the precincts of the Ramakrishna Mission Sevashrama, which was both a hospital and Ashrama—a hospital run by the monks of the Ramakrishna Order. It was no ordinary hospital to these monks. They were its administrators, they would give medicine, nurse the patients, and do all kinds of work in connexion with it, but all in order to develop their spiritual life. They were following the precepts of Swami Vivekananda, who said that to serve is to worship. It made Swami Turiyananda's heart glad to stay there. He saw the true practice of Vedānta before his eyes. The workers also were so happy. They turned from hospital beds to the Swami's room for inspiration and went from the Swami's presence to the service of patients as the images of the Divine. It was not a hospital to them; it was a hermitage in a city.

The Swami's health was steadily declining, but he was an increasing source of inspiration to one and all. Devotees and disciples, monks and laymen, would daily come to him to pay respects and to hear words of wisdom. Sometimes he would hold or attend scripture classes; but more often his conversations took the place of scriptures, and they easily gripped the attention of the listeners.

The Swami lived the most exalted days of his life during this period. He literally lived a life of what could be called 'Liberation while yet in the body.' He had to undergo several major operations. Since he did not like to have an anesthetic, he would only take the mind away from the body, to the amazement of the operating surgeons.

As days were passing, his ailments were on the increase. About a week before the end, he said that he would live for five or six days more. On the night before his passing away, suddenly he uttered the words, 'Tomorrow is the last day, tomorrow is the last day.'

The Swami was very weak; he had been lying in bed. On the last day, towards evening, he wanted very much to sit up for meditation. But he was too weak. He felt most unhappy because of that. While lying in bed, he repeated the name of the Lord, said a prayer to the Divine Mother, and uttered some Upaniṣadic texts. Gradually his voice became more and more feeble. Quietly he closed his eyes in eternal *samādhi*. It was the evening of Friday, July 21, 1922.

For the whole night there was vigil in his room by monks and devotees.

It was no death for Swami Turiyananda. His life was a living flame of Self-knowledge. Only his body was left behind. The flame had become an eternal beacon.

INDIAN BRĀHMANAS IN GREEK ACCOUNTS

DR. APARNA CHATTOPADHYAY

INTRODUCTION

Five classes of Brāhmaṇas are noticed in the Greek accounts. Those are Brāhmaṇas who took to martial life, Brāhmaṇas in administration and taking active part in the politics of the country, well-to-do Brāhmaṇa householders, Brāhmaṇa priests and finally the great Brāhmaṇa scholars and ascetics who lived in the forests and led the life of meditation and contemplation.

MILITARY BRAHMANAS

The Brāhmaṇas figure as fierce fighters in the Greek accounts. On his retreat Alexander was faced with five thousand Brāhmaṇas who died fighting in Malava. (V. A. Smith: *Early History of India*, Fourth edition, Clarendon Press, Oxford, 1924, p. 100) In the lower Sind valley two kings who had submitted to Alexander were denounced as traitors by the Brāmaṇas who urged the people to oppose foreign invaders as a part of their *'dharma'*. The kings revoked their submission and fought but were put to the sword along with the Brāhmaṇas. (*The Cambridge History of India*, Vol. I, Cambridge University Press, 1922, p. 378) The above picture of Brāhmaṇa fighters leads us to infer that not only the Brāhmaṇas learnt the art of fighting but they regularly maintained practice of it. And this presupposes the existence of a regular class of military Brāhmaṇas in society. It is to be noted that in the *Mahābhārata* we find that Brāhmaṇa teachers gave instructions not only in humanities but also in archery and science of war. (*The Age of Imperial Unity,* Third edition, Bharatiya Vidya Bhavan, pp. 586-87) So being themselves the teachers in military science, the Brāhmaṇas, no doubt, maintained regular practice of practical military training. The fact that Cāṇakya gave thorough military training to Candragupta tells us about the enthusiastic interest taken by Brāhmaṇas in military science.

Kauṭilya throws further light on the subject. He informs us about the regular recruitment of Brāhmaṇas as soldiers and he further enlightens us on the qualities and efficiency of Brāhmaṇas as soldiers. Thus he says that according to his previous authorities, the Brāhmaṇa soldiers are the best of the soldiers among the four '*varṇas*', because of the superiority of spirits. Kauṭilya, however, gives his own opinion that enemies may win over Brāhmaṇa troops by yielding. (*The Kauṭilya Arthaśāstra,* Part I and II, Book IX, Ch II, 21-23, University of Bombay, 1960) This suggests the existence of regular Brāhmaṇa soldiers for quite a long time in Indian society. In the Sūtra period we find the permission for fighting given to Brāhmaṇas by authorities like *Gautama, Baudhāyana* and *Vaśiṣṭha.* In times of danger a Brāhmaṇa can take to the profession of a Kṣatriya, says Gautama. Similar view is given by *Vaśiṣṭha.* (*Gautama Dharma-Sūtra,* VII, 25 and *Vaśiṣṭha Dharma-Sūtra,* III, 24, Anandasrama Press, Poona, 1910) This permission with reference to the regular Brāhmaṇa soldiers who existed before the days of Kauṭilya as we learn from the *Arthaśāstra,* suggests the existence of a class of Brāhmaṇa fighters. The conditional permission in *Gautama, Vaśiṣṭha* and *Baudhāyana* seems to be indirect religious support to the martial life of Brāhmaṇas. It has been rightly pointed out by an eminent author that *Baudhāyana* admits the doctrine that a priest who cannot support himself by the usual occupations of a Brāhmaṇa may take up arms and follow the profession of a warrior. In the *Jātakas* we find Brāhmaṇas taking service as archers. (The Cambridge History of India, Vol. I, 1922, pp. 241 and 209) The *Mahābhārata* attests the existence of Brāhmaṇas who adopted Kṣatriya practices.

The existence of a regular class of Brāhmaṇa fighters is further attested by Pāṇini. In the *Aṣṭādhyāyī* we find the term '*Brāhmaṇaka*' employed for a country in which Brāhmaṇas followed the profession of arms. (V, 2, 104) In the clssification of Brāhmaṇas according to their occupation we find in the Smṛtis the mention of Kṣatra-Brāhmaṇas, that is Brāhmaṇas who lived on the profession of arms. So the permission for taking to the profession of arms in distress, given to Brāhmaṇas in the *Dharma-Sūtras* and in *Manu-Smṛti* (VIII, 348-49) did not make the military life a distress occupation (*āpad-vṛtti*) for the Brāhmaṇas. It was one of the regular professions of Brāhmaṇas as the other sources discussed above would show it.

POLITICIAN BRAHMANAS

That the Brāhmaṇas were not only fighters but they had important hold on state-affairs, is noticed in Greek accounts. Nearchus tells us about Indian sophists, that is Brāhmaṇas, who followed the King as counsellors. (*Nearchus Fragm,* 7 ; *Strabo,* XV, C. 716) If these counsellors were paid officers of the state or advised the King in honorary capacity is not clear from the Greek accounts. But the rules of *Manu* (VII, 58-59), Kauṭilya (*Arthaśāstra,* I, 9. 11) and the *Mahābhārata* (*Śāntiparvan,* 85, 7-8) indicating the fact that a good number of

Brāhmaṇas should be on the ministry, suggest that those counsellors in Greek accounts were Brāhmaṇa ministers and high civil and military officers of the state. The fact that Brāhmaṇa Puṣyamitra Śuṅga was the Commander-in-chief of the Maurya army, supports this contention. Further in the *Mahābhārata* we find Brāhmaṇas sitting in King's court surrounding the King when Śakuntalā appears with her son. Further the fact that even philosopher Brāhmaṇas living in hermitages, who had very little to do with the mundane affairs of life, gathered once a year in the palace to advise the King for the whole year's affairs shows the great dependence of the state on the Brāhmaṇical brain and assistance. Some of them, however, had made fortune-telling almost a way of earning livelihood and this we shall presently discuss. (Cf. Mc Crindle: *Ancient India as Described by Megasthenes and Arrian*, Revised edition by R. C. Mazumdar, Calcutta, 1960, p. 39)

BRAHMANA HOUSEHOLDERS

Śālina Brāhmaṇas of the *Dharma-śāstras*, those who led the comfortable life of householders, were noticed by the Greeks. Thus we are told that after leading the life of study in hermitages for thirty-seven years during which period they lived a simple life, sleeping on beds of rushes or deer skin, abstaining from animal-food and sex-pleasures and spending their time in listening to serious discourses and imparting their knowledge to willing listeners, a Brāhmaṇa retired to his own property, where he lived for the rest of his days in ease and security. Such Brāhmaṇas then having entered domestic life arrayed themselves in fine muslin and wore a few trinkets of gold on their fingers and in their ears. (ibid., p. 98; *Megasthenes Fragm*, XLI, *Strabo*, XV)

It has been held that thirty-seven years' studenthood is probably an exaggeration due to the ignorance of the Greeks about Indian life. It is, however, to be noted that according to *Manu* (III, 1-2) twelve years' study was required to master one Veda. So those who wanted to master the three Vedas spent thirty-six years in study. In that case if such a person having spent thirty-six or thirty-seven years in study, entered into the life of a householder pretty late in life, there is no wonder about it. Similar practice obtained in Sparta and perhaps this is the reason that it was nothing very surprising for the Greeks. Further it is to be noted that proficiency in the three Vedas was an important qualification. Even a king was to listen daily to Vedic lectures delivered by Brāhmaṇas who were masters in the three Vedas. (*Manu* VII, 37; *Gautama*, XI, 13-14; *Vaśiṣṭha* I, 39-41)

BRAHMANA PRIESTS AND FORTUNE TELLERS

The Greeks noticed Brāhmaṇas as priests who were engaged by private persons to offer the sacrifices due in life-time and to celebrate the obsequies of the dead. In requital of such services they received valuable gifts and privileges. '*Yājana*' was one of the six duties of a Brāhmaṇa and the last of his duties was acceptance of gifts. Out of the six duties of a twice-born, teaching, sacrificing for others and taking gifts were reserved for Brāhmaṇas for whom these were their three means of earning livelihood. (*Manu*, X, 75-76) Megasthenes tells us that people called the Brāhmaṇas for performing sacrifices for them as they were believed to be most dear to the gods and to be most conversant with matters pertaining to Hades. (*Ancient India as Described by Megasthenes and Arrian*, pp. 38-39) The growth of this class of hereditary priests can be traced since the later Vedic period. We have, however, noticed that Brāhmaṇas had *Dharmaśāstric* permission for earning their livelihood by officiating at sacrifices as priests.

The future-telling Brāhmaṇas were also

noticed by the Greeks. (ibid.) Such way of earning livelihood for a Brāhmaṇa is not noticed in the *Dharmaśāstras*. The Buddha repeatedly condemns in the *Dīgha-Nikāya*, the Brāhmaṇas and Śramaṇas who earned their livelihood by future telling etc.

THE PHILOSOPHER BRAHMANAS

The Greeks saw in India, Brāhmaṇas living in the forest leading the life of contemplation and meditation. (*Megasthenes Fragm*, LIV) They clothed themselves with the bark of trees and subsisted upon corns and drank water by lifting it to their mouth with their hands. They neither married nor begot children. They lived either on the hills or on the river Ganges; they also ate fruits and drank cow's milk; sometimes when there was lack of fruits they subsisted on wild rice which grew in plenty in the Gangetic valley. But to taste anything else or so much as to touch animal-food was held to be the height of impurity and impiety. Each of them had a hut of his own in which he passed as much time as possible in solitude. The Brāhmaṇas had an aversion to society and much discourse and when either occurred they withdrew and observed silence for many days. They frequently kept fast also. It is no doubt the picture of the sages in hermitages. It is the life of a '*Vānaprastha*' or forest hermit, noticed in the *Ṛg-veda*, in the *Dharma-Sūtras*, in *Manu* and *Yājñavalkya*. According to *Jābālopaniṣad* (IV) a person might become a forest hermit immediately after the period of studenthood or after passing some years as a householder. As regards their food what the Greeks noticed was in accordance with the rules of *Manu* (VI. 5) and *Gautama* (III. 26, 28). In the *Baudhāyana Dharma-Sūtra* (III. 3) we find greater details regarding the food habits of these ascetic Brāhmaṇas and their classification according to the types of food they ate. All these testify to the existence of large number of forest dwellers in those days.

The Greeks further noticed that class of forest hermits the '*Yāyāvara*' Brāhmaṇas of the *Dharmaśāstras* (*Kṛtyakalpataru*) who subsisted only upon those fruits, which fell to the ground and drank river water and went about naked. (*Megasthenes, Fragm.* LIV) They wandered about in the woods and slept at night on pallets of the leaves of trees. (ibid.) The best description of a '*Yāyāvara*' Brāhmaṇa corroborating perfectly with *Dharmaśāṣtric* description is noticed when we are told that they (the Brāhmaṇas) eat what they find on the ground such as leaves of trees and wild herbs, like cattle. *Yājñavalkya* notices this type of Brāhmaṇas and they are the best type of Brāhmaṇas according to *Yājñavalkya*. (I. 128) In the *Mahābhārata* too, we notice reference to such a life of penance in forest by sustaining oneself by gleaning scattered corn seeds.

The Greeks tell us about a Brāhmaṇa forest dweller, Dandamis by name who lived in the wood and slept on a bed of leaves and drank water from a near-about fountain. Alexander curious to see Dandamis sent a messenger to summon the latter to his presence. Onesicrates, the messenger of Alexander said to Dandamis that mighty King Alexander, the son of god Zews, who was the sovereign lord of all men, wanted Dandamis to visit Alexander. The latter would reward Dandamis with great and splendid gifts if Dandamis complied with the request and otherwise Alexander would cut off his head. What Dandamis spoke with cool contempt not even raising his head from his couch of leaves was that Alexander was a fool to call himself the master of the world as many nations had not even heard his name and he was certainly not god as he would taste of death. He who abhored slaughter and instigated no war was alone god to Dandamis. Dandamis had nothing to do with gifts of Alexander for 'gold banishes sleep', said he. 'The things which I prize and find of real use and worth, are these leaves which are my house, these blooming plants which supply me with dainty food, and the water which is my drink . . . Should Alexander cut off my head, he cannot also disturb my soul. My head alone, now silent, will remain, but the soul will go away to its Master, leaving the body like a torn garment upon the earth, whence also it was taken. I then, becoming spirit, shall ascend to my God, who enclosed us in flesh, and left us upon the earth to prove whether when here below we should live obedient to his ordinances, and who also will require of us when we depart hence to his presence, an account of our life, since he is judge of all proud wrong-doing; for the groans of the oppressed become the punishments of the oppressors. Let Alexander, then, terrify with these threats those who wish for gold and for wealth, and who dread death, for against us these weapons are both alike powerless, since the Brāhmaṇas neither love gold nor fear death. Go, then, and tell Alexander this: Dandamis has no need of aught that is yours, and therefore, will not go to you, but if you want anything from Dandamis come you to him.' This was the reply of Dandamis to the messenger of Alexander. (*Megasthenes Fragm*, LV)

Alexander thus found Dandamis, though old and naked, the only antagonist for himself, the conqueror of many nations. The character of Dandamis compares favourably with the ideal Brāhmaṇa depicted in *Dhammapada.*

Religious Suicide

The Greeks further inform us about the practice of religious suicide that obtained in ancient Indian society. Ending one's life by entering into fire as done by Indian Brāhmaṇas was noted. Thus we are told that the philosophers of the country always put an end to their life by a voluntary death on a burning funeral pyre. Thus though Dandamis had refused to visit Alexander, another Indian Philosopher Kalanos had responded to Alexander's call, for which he was very much condemned by Indian Brāhmaṇas and finally in the presence of Alexander he died by entering fire. (*Megasthenes Fragm*, LVI, XLIV, *Strabo* XV, 1, 68) That Indians ended their life thus, even when they were in the height of happiness, is told by Strabo. (*Geography of Strabo*, Book XV, 1, 68; *vide* R. C. Mazumdar: *The Classical Accounts of India*, Calcutta, 1960, pp. 280-82)

The above accounts of the Greeks give historical value to the rules of religious suicide in the *Dharmaśāstras* which, of course, condemn suicide as a sin in general cases. According to Atri one could end one's life by entering fire or water or by fasting or by throwing oneself from a precipice, in case of extreme old age or extreme physical disability. Aparārka quotes texts of *Brahmagarbha, Vivasvān* and *Gārgya* regarding the matter of bringing one's death at one's pleasure by resorting to '*Mahāprasthāna*', by entering fire or water or by falling from a precipice. In the *Mahābhārata* this kind of resorting to '*Mahāprasthāna*' is noticed in several places. In the *Rāmāyaṇa* Śarabhaṅga is said to be one who entered fire. In the *Mṛcchakaṭika* (4) King Śūdraka entered fire. Besides the practice of entering fire, the practice of ending one's life by throwing oneself from a precipice, as noticed in the *Dharmaśāstras*, was also noted by the Greeks. (*Megasthenes Fragm*, XLIV; Strabo, XV, 1, 68)

It is however to be noted that while the Greeks in most of their accounts, have given us the impression that Indian philosophers resorted to killing themselves even in good health and in state of mental felicity, just to free the soul from the bondage of flesh and to meet and know God, the *Dharmaśāstric* permission is for extreme old age or extreme case of physical disability or it is prescribed for sinners, as we shall presently discuss. The references in the *Mahābhārata* such as abandoning one's body on the northern bank of the river Sarasvatī while uttering Vedic mantras or to die by fasting in the holy Himalayas considering one's life as transient, are considered as helping one in attaining immortality. (*Śalyaparvan*, ch. 39, 33-34).

The suicide of Kalanos is in accordance with the rules of the *Dharma-Sūtras*. Kalanos, as already described, though a forest-dweller Brāhmaṇa, had made himself a slave of Alexander's table. Having served God he had gone to serve Alexander. Thus he was condemned by Brāhmaṇas of India. He put an end to the disgrace by entering fire. *Vaśiṣṭha* (XIII), *Gautama* (XXIII) and *Āpastamba* (I, IX, 25, 1-3, 6), have prescribed suicide for committing sins like theft, adultery etc. For Kalanos it was a sin that he had abandoned the most glorious life of asceticism and had obeyed the dictates of one who was nothing but a man of worldly desires. We are also told that he had fallen ill when he put an end to his life. Kalanos followed the Macedonian army for Taxila and when afterwards he was taken ill he burnt himself on a funeral pyre in the presence of the whole Macedonian army, without evincing any symptom of pain. (*Ancient India as Described by Megasthenes and Arrian*, p. 106 ff.)

THE BRAHMANAS AS CARETAKERS OF THE REALM

The Brāhmaṇa ascetics as caretakers of the realm were noticed by the Greeks. It is told that even the king himself would visit them to solicit their prayers when the country was in danger or distress and seek their counsel in times of emergency. (*The Classical Accounts of India*, p. 427 ff.) That the Brāhmaṇas continued to hold this important position in state throughout the Hindu period, is attested by the pages of the *Rājataraṅgini*, in which we find numerous instances of Brāhmaṇas piloting the ship of the state in times of political upheaval and disaster.

The accounts of the Greeks reveal their high respect for the Brāhmaṇa philosophers of India who lived in the wood, cared for no earthly pleasures or gain, for whom death was a release from the bondage of flesh, who cheerfully ended their earthly existence, who were subordinate to none excepting God and whose superior counsel and help were sought by the monarch in times of calamity and distress.

YOGADARŚANA: A NUCLEUS TOWARDS THE SYNTHESIS OF INDIAN PSYCHOLOGY

SRI CHANDRA BHAL DWIVEDI

Science lends the idea to us that a fluid, howsoever thick it may be, takes a longer time in getting itself crystallized, if left to itself, than when it gets a solid particle which affords the fluid a readier nucleus for the process. Similar is the situation in the case of psychological material contained in the Indian philosophical literature. Yogadarśana affords us a similar nucleus in synthesizing the psychological material out of Indian philosophy, though it happened not to be foreign to the fluid of psychology, a pre-eminently psychological Darśana (cf. P. V. Pathak: *Heya-Pakṣa of Yoga*, p. 17). 'Indian Psychology', states P. T. Raju, 'is meant to prove the possibility and desirability of the self-realization.' (*Cultural Heritage of India*, Vol. III, p. 582) And it is the place where Yogadarśana proves itself able to be taken as a nucleus for the purpose, because as soon as we admit it as our nucleus all the viscous thought of other schools of Indian philosophy begins to crystallize around it; and in the background of this common meeting place lies the mysticism of the Upaniṣads like the glow of an evening sky. It is the aim of this paper to verify the said claims by venturing upon the issues, relevant from the view-point of psychology, contained in the monumental Yogadarśana.

In the Yogadarśana all psychological treatment has been given from the point of view of the self-realization. The enquiry into the nature of the human mind is undertaken keeping clearly this final goal in sight. Hence the operations of the whole mind are described and explained with the aim of getting complete freedom not of, but from mind. The discipline of the Yoga is calculated to take the subject (the word 'subject' has been used here as analogous to the human organism on whom the experiments are conducted) from lower expressions or levels of attention to the higher ones at the same time that the structure of his mind is changed and overhauled. The structure principally consists of dispositions, cognitive, affective and conative that have been deposited on the floor of the mind by past actions (vide: Vācaspati's *Tīkā* on *Yoga-Sūtra* of Patañjali, T 24). As these dispositions lie within the subconscious depths of our mind, they cannot be directly worked upon except indirectly through creation, by continuous effort, of new habits and actions and thus presenting a testimony to the saying 'habit is a second nature'. Hence the subject is required constantly to keep a watch on different modes of mind in order to transform complete inner structure of his mind. We accordingly find a good deal about mental structure that lies as a product of past actions, while the conative aspect of consciousness is only taken for granted.

The very ideal posited by any philosophic system in India has to be approached ethically, and for the exposition of this a fairly good system of psychological thought has sprung up. The goal of self-realization is to be approached by a process of self-purification, as is evident from the Vedānta philosophy, or others, but the purging is not to be made by indulging into the passions. The subject has to allow only those emotions which are ethical in their nature. Yoga can be defined safely as the practical side of self-realization posited theoretically by metaphysics as its goal. This perhaps is the main reason, why as a philosophic thought, the Yogadarśana could not draw the attention of the scholars and merit to an extent that other systems of Indian philosophy could do. 'After we have once understood,' reiterated Max Müller in his *Six Systems of Indian Philosophy* (p. 312), 'the position of Sāṅkhya philosophy towards the great problem of the world, we shall not glean many new metaphysical or psychological ideas from a study of Yoga'. Such a remark is undoubtedly hasty, as would be apparent from the foregoing, in the sense that it does not bear a proper background. Following lines would testify the saying.

Patañjali accepted the Sāṅkhya metaphysics and its *Satkāryavāda*. Such metaphysical implication gives us certain advantages in the sphere of psychology. The dualism between Puruṣa and Prakṛti helped in making apparent the distinction between subject and object of experience in Psychology. Prakṛti as the undifferentiated object gave the actual objects of sense as evolved therefrom, some organic unity (vide *Vyāsabhāṣya* on *Yoga-Sūtras* I-43, III-44; IV-12, 15-16). The same organic unity belonged to the mind to a higher degree.

This unity of mind bore at its perceptual level a theory coming, in its own way, nearest to the most modern theory of auditory perception, i.e. the *Sphoṭa* theory as appearing in Yogadarśana in *Vyāsabhāṣya* and *Vācaspati Tīkā* on III-17. In order to have an apparent understanding of the theory, a bird's eye view would be projected on the relevant portions of the *Vyāsabhāṣya* and *Vācaspati Tīkā* and then we would try to lay bare the underlying theory of perception. In the *Vyāsabhāṣya* we read:

'... The power of speech becomes meaningful only in the vowel sounds. The ear has for its objects only the series of sounds. The word itself is grasped by *buddhi* at the end of the final sound. The sounds, as they do not exist all of them at the same time cannot do any favour to one another. A particular sound taken singly is a part of the word and is (by itself) full of capacity to express everything in as much as it has, as if, gained universal form, being able to enter into combinations with other sounds. ... The word conventionally expressing a certain object is that very word which is lighted up by a single act of consciousness (*buddhi*) when all the sounds limited by their conventional order have been uttered in their particular order. That word is unitary, it is the object of a single act of consciousness, it is indivisible, having no time sequence, it is made up of sounds .... It is established by the operation of the idea of the last sound. The consciousness of all people is coloured completely or pierced through with the disposition to linguistic intercourse, which (disposition) has in itself no beginning. The word is intuited by such a consciousness along with the conviction of its reality.' (*Heya-Pakṣa of Yoga*, pp. 80-81)

And in *Vācaspati Tīkā* of the same *Sūtra*, we read 'The perception of the last letter leaves as its operation its own *saṁskāra* of the last letter working in unision with the other *saṁskāra* left by experience of preceding sounds—. The existence of a *saṁskāra* is to be inferred from its recollections and its form is determined by (the form of) experiences which caused it, and such a *saṁskāra* is unable to bring about the notion of any other object. Such specific *saṁskāra* combine together in one single act of consciousness and give us a unitary perception of the meaning of a word.' (ibid., pp. 81-82)

From the above quotations a theory can be framed out. The distinction between determinate and indeterminate perception can be drawn only in case of those perceptions whose objects continue to endure in time and space while attention is being paid to them. But in case of auditory perception, the different letters die out as they are spoken after one another. As soon as a word is spoken it leaves its specific characteristic traces or *saṁskāras* which endure in the mind and which differ from one another as the sounds themselves do. The *saṁskāra* of each and every pronounced letter is quite distinct and it has had the capacity to enter into an infinite number of relations of sequence with those of other letters. The fleeting sensations of different letter sounds are registered in our memory; they coexist there in the form of *saṁskāra* and the linear time sensations are as if 'contracted'. When the final letter is spoken, its *saṁskāra* modifies all others and is modified in turn by them and the meaning breaks upon the mind. In such a process, different letters do not fly at a tangent but are welded into the unity of a single meaning grasped by a single act of attention. 'In case of auditory perception the different *saṁskāra* of the various letters seem characterized by their own nature, which ultimately get their generic and specific meaning only after the meaning is compared as a whole'. (Bergson: *Mind and Energy*, p. 55) Prof. Bergson at the time of pronouncing these words could have hardly dreamt of a similar quotation available in India twelve or fourteen centuries ago (cf. *Vyāsabhāṣya*, III—17). The view propounded in the Yogadarśana thus amounts to the idea that sentence is a unit of meaning apprehended by consciousness directly, the words and the letters being afterwards arrived at by a process of abstraction in thought.

Not only this, the view of ultimate identity between substance and attribute had to be made amenable to our judgements of reaction between them. So in an effort to reconcile these two apparently contradictory things, the Yogadarśana hits upon the real characteristics of any process of thought and posits *vikalpa* as one of the specific *vrttis* of our mind. *Vikalpa* as one of the specific modifications has only been given due recognition in Yogadarśana, which can very safely be taken as the most important contribution to the psychological thought. A brief description of the *vikalpa* and its importance from psychological view point would be presented in order to make ourselves acquainted with the legitimacy of the statement.

The English rendering of the word *vikalpa* is 'imagination'. Almost all the authorities, except Swami Vivekananda who rendered it as 'verbal delusion' in yogic value, render it as 'imagination'. But *vikalpa* is not imagination as commonly understood. We read in the Yogadarśana—'*Vikalpa* is devoid of object (not psychologically but something real outside) and follows the knowledge of the words'. (*Sūtra* I—9) And in *Vācaspati Tīkā* of that, we read, '....The process of *vikalpa* projects or imposes differences in unity or again imposes unity among differences. There the differences as well as unity do not really exist. Even then the *vikalpa* is neither *pramāṇa* nor *viparyaya* because its operation is without any inner contradiction'. On concentrating upon the *Tīkā* on 1—42; *Bhāṣya* and *Tīkā* on I—43; *Tīkā* on III—17 and *Bhāṣya* and *Tīkā* on IV—15, several points that get established, as regards the meaning of *vikalpa*, from the above are as follows:

(*i*) Disposition to social intercourse is ingrained in the very nature of man from timeless past.

(*ii*) The social intercourse is only possible through thought that sets up in mutual opposition a subject and a predicate in proposition.

(*iii*) The process consists of breaking up the original unity of immediate experience and showing a difference where there is unity. The *vikalpa* processes lie between the lower indeterminate and higher indeterminate perception.

(*iv*) Problem of relations originate only because of *vikalpa,* which is not merely a thought analysis, rather is conventional relationing as well. The *vikalpa* cannot be rendered as imagination, but it is process of thought analysis and of synthesis based on social conventions.

Over and above this, we find a definite recognition of 'Dispositional Masses' (*saṁskāra-piṇḍa*) in Yogadarśana, forming the structure of our mind, created by its past acts and through which it functions in the present. Even though we might pick up certain modes (such as tactual, kinesthetic etc.) or some functions thereof, it is the total mind that manifests itself in all its workings. In spite of the scholastic differences about the nature of the senses, and the outside world, Indian thought always agreed to view mind as a whole, for it never broke up its unity in compartmental faculties. The surest assurance of this very fact comes to us from the definite recognition of 'Dispositional Masses', cognitive, affective as well as conative. Yogadarśana speaks of it as follows, 'the modes of mind are either afflicted or pure. These modes create or leave behind them their respective *saṁskāras* which are akin to them. From the *saṁskāras* (in turn) originate various modes and again from the modes the *saṁskāras*. Thus the cycle of the modes and the *saṁskāras* turn round and round ceaselessly.' (*Yoga-Sūtra,* I—5 with *Vyāsa-bhāṣya*)

As referred to above these masses can be divided into cognitive, affective and conative ones—the *jñāna, kleśa* and *dharmādharma-saṁskāras*; but they are only distinguishable and not seperable. They all work together almost inter-dependent like the three *guṇas* working ceaselessly in the action. Out of these three types the cognitive dispositional masses result not only in memory but they affect the incoming sensations by ushering some and excluding others. The quotation of Pillsbury, unlike Freud, states, 'The subconscious is nothing mysterious, no new and detached realm of the mind, but merely a mass of experiences of the same general character as those that have been considering' and this resembles in perfect harmony to the Indian doctrine of the dispositional masses. Thus in Indian psychology the *saṁskāras* can be taken as substitute for reservoir of past actions, or the unconscious, to refer Freudian term, *vāsanās* or *vykta saṁskāras* are the substitute for subconscious mind and the *karmas* or apparent actions may be substituted for conscious level of mind.

Out of the five *kleśa-rāga, dveṣa, abhiniveśa, avidyā* and *asmitā*—first two are definitely affective in their nature. The third one can be rendered as instinctive fear and as a result that can also be placed with former two. *Avidyā* or ignorance is too generic in its nature and the final class contains the feeling of Egoism. Thus all of the five, referred to above, are affective in their evil sense. The last class, viz., conative, contains the *dharmādharma-saṁskāras* which are left behind by different acts, good and bad and by the conative dispositions with their mysterious working woven with the doctrine of karma. The credit goes to Swami Vivekananda, who for the first time contributed to the principle of 'levels of consciousness' by positing super-consciousness which goes out from the arena of normal psychology.

It is already taken for granted and insisted for several times that the aim of the Yogadarśana is Self-realization which is attained through a complete overhauling of the mental structure of the Being. That can only be done through a voluntary effort of attention and in order to solve this very goal Yogadarśana has laid down a theory of 'levels of attention' which is one of the chief features of its contribution to Psychology. Max Müller had viewed the attainment of *ekāgratā* as impossible in modern days. It is, of course, correct that in working hours our attention is never steady. It is, no doubt, always continuously running to and fro. Thus, there can be infinite levels of attention from the highly pointed to the most flattened one. Following the *Vyāsa-bhāṣya* (I—5), we can readily say that attention has five levels. These levels are as hereunder: *Kṣipta* or extremely scattered; *Vikṣipta* or distraction which is felt only in the presence of a positive effort at fixed attention; *Muḍha* or vacillation; *Ekāgra* or one-pointedness i.e., the concentration of mind on a single aim and not any distraction taking place; and lastly the level of *Niruddha* or the level of self-consciousness, the final goal of all Yoga. Thus, these are five levels of attention, discussed above. The first three have not been given any place in the Patañjali system except a brief reference about them. While approaching the *ekāgratā* level, we find it to be consisting of three stages, viz., *dhāraṇā, dhyāna* and *samādhi.*

Dhāraṇā has been referred to by Patañjali (III-1) and the commentary of Vyāsa provides us with its correct meaning, that the *dhāraṇā* is fixing the mind in the form of a mode in some part of the body like the navel or outside it; and Vācaspati thinks even better when he posits, 'the fact of the mind being held fast, there is what is called *dhāraṇā.* There can be no *dhāraṇā* without something for the mind to rest on'. After the *dhāraṇā*, stage of *dhyāna* comes. Patañjali refers to it (III-2) as 'the continuity of one of the same concept is *dhyāna*'. This is the sustenance of the initial application of attention. This is the *ekāgratā* level (one pointed) where attention is paid to an object without any break, at the exclusion of all other objects. Third and the last stage is *samādhi*. When sustained attention lightens up the object alone and becomes as if, bereft of its own nature or form, it is labelled as *samādhi*. In such a state attention loses itself completely into the object, i.e. the consciousness of the mental effort is reduced to zero on account of complete seizure of the mind by the object.

In all these definitions there is nothing like unscientific. In *dhāraṇa* the mind determines to apply the attention to some object. In *dhyāna* the mind holds the object before itself voluntarily at the exclusion of others, still there is present the consciousness of duality between mind and its object. This consciousness of duality goes completely in *samādhi*. Let us make it apparent here that the *niruddha* level begins from the very level of *dhyāna*. 'If the mind', says Swami Vivekananda, 'can be fixed on a centre for twelve seconds, it will be the stage of *dhāraṇā*. Twelve such *dhāraṇās* will be a *dhyāna* and twelve such *dhyānas* will be a *samādhi*'. (*Raja-Yoga*, 1966, p. 107)

According to western thinkers our mind can attend to an object (at its normal level), only for a few seconds, after which if it does not move towards any other object, it dwells upon the different aspects of the same object. Here lies the fundamental difference between Indian and western thinking. This is why, truly speaking, the *niruddha* level lies beyond the range of normal Psychology. It is but correct that these levels can be attained by continuous praxis of *yoga* under the supervision of a master (*guru*).

These levels referred to above present before us a classified criteria of different people showing their ability. Most of the normals fall at the *vikṣipta* or *mudha* level. They feel themselves very much blessed in passing their life for wealth, lust and others of the material world. Beyond this lies the abnormals or the people who are unable to grasp any of the abstract ideas supplied to them. The level of *ekāgratā* and beyond that can very safely be termed as the level of super-consciousness which is attainable by some very rare persons after a long praxis.

Lastly we may find in the Yogadarśana a purely dynamic view of *citta*. The theory of ultimate identity of substance with the attributes when applied to nature gives us the inseparability of motion from the thing moving or process from result. These could only be distinguished by a process of *vikalpa*. Hence *citta* and its several modifications come to mean a single dynamic process.

In short the theory of auditory perception, the treatment of *vikalpa* recognition of dispositional masses and of levels of attention, with a dynamic view of mind, are such as can proudly be incorporated in any modern treatise of Psychology after having them verified experimentally. They give us sufficiently solid nucleus for arranging our thoughts in the proper way.

It would be worthwhile to quote Dr. P. H. Prabhu (*Indian Psychological Review*, 1964, 1, pp. 1-11) who has emphasized his level best for researches on independent lines with independent themes. He states, 'It might be very much worthwhile in India to explore the mental aspects of human behaviour along the very Indian traditional lines of approach. Even, if this leads to prove the utter futility of the undertaking in this or that regard, that in itself would be a good contribution'. It is really a matter of wonder, that Westerners like Wenger, Jones, Bagachi and others are performing the fundamental and monumental researches on the topics of Yoga, and we, the builders of system, look to the West for both the subject of research and procedures.

IS THERE GOD IN THE DEVIL TOO?

BRAHMACHARI JNANA CHAITANYA

It is a very confusing question. We always think that God is good. He is considered as ever-merciful, ever-blissful, all-powerful and all-knowing. But what about the devil? The devil is anti-God; whatever evil, whatever bad propensities and degraded elements are there in this world, the devil is their embodiment. So God and the devil have been taken to be two separate persons or powers and this is the view of many educated persons as well as men of religion.

Now let us clarify and understand the real nature of God and the devil. Let us take the position of the devil first. In this world, when we see any man full of envy, cruelty, selfishness, lustfulness, we call him devilish. But no man is absolutely good or bad; he is the mixture of both good and evil. An unenlightened man is a brute by nature, but he loves his family, he is affectionate to his children, he is also perhaps ready to sacrifice his life for the sake of his country. So he, too, possesses qualities that are noble and good.

So the question comes: where is the origin of and what are the reasons for this evil? The effect of good and evil can only be noticed on sentiment beings. When anybody is asked why God has created this earth he replies that it is for the good and happiness of mankind; but he will not be able to give a satisfactory answer for the origin and cause of evil. Thus to explain this concept of evil many theories and speculations have come to prevail.

One such theory is that God has created good and evil by His own will. It is His play and He only knows its secrets; so man has nothing to do with it, except to accept it. But by this something false is imposed on the character of God. We all know that He is ever-merciful. So He cannot be partial and cruel to give happiness to one and sufferings to another. Therefore the imagination of man moved further and he tried to think of a separate person as the representative of evil. He thought that good and evil were coming from two different persons who were always antagonistic to each other. One is Jehovah and the other is Satan; one is Ormuzd and the other is Ahriman and between them, there persists a continuous rivalry. And people expect that a day will come when God will completely overpower Satan.

Another remarkable idea is that God has nothing to do with the good and evil of man. Man possesses free will and both good and the evil ways are open to him. He can choose any at his own sweet will. Evil comes to him just as things consequent upon his evil thoughts and deeds. But the above explanation is questionable. Is the will of man at all free? Can he do everything at his will? If it is taken for granted that the will of man is free then who is responsible for his weakness or downfall? Sometimes he appears to be helpless although he would like to lead a good life. A thousand obstacles stand in his way and he stumbles. Blessed is he who can overcome these all and proceed towards his ideal.

Here too the conclusion is not fruitful. If we say God is the creator of evil then the other idea that 'God is ever-merciful' will go; if Satan is taken to be the creator of evil, then the idea 'God is all-powerful' cannot stand. So with such proposition as 'Man has free will' many problems crop up.

Some argue that good and evil, happiness and sorrow all these are inevitable in our life and they come alternatively. What we see as evil in this gross world has good effect in the subtle field. Therefore what God does is only for the good of mankind.

Towards the formulation of the above the Hindus developed a unique symbol. This symbol is the image of Mother Kālī (Divine Energy). The Mother Energy as the ultimate supreme power creates this universe. Again She is the symbol of preservation and destruction too. We get a similar idea in the *Upaniṣad* which says: *'Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanti abhisaṁviśanti*—Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge: That is Brahman'. (*Taittirīya,* III. i. 1)

In the Bible we see the Jewish and Christian idea of sin. Satan tempted the first man Adam who tasted the fruit of the knowledge and as a result he was banished by God from the garden of Eden and thrown to the earth as a punishment for his sin. This is the doctrine of original sin. Here also we find that Satan is a separate entity.

The idea of sin is also found among the Egyptians and Semites and they cling to it as one of the main planks of their religious belief. The devil, according to Buddhistic conception, is Māra, the Tempter. To the Persians, two gods are creating the world; the good god is doing everything good and the bad one, everything bad.

There are however other thinkers to whom evil and good must go side by side. Otherwise, nobody will be able to give a reasonable explanation of one without taking the help of the other. As for example: if darkness is always covered with darkness then nobody can explain it. It is light which explains the darkness and we cannot even imagine darkness as darkness itself. Similarly good or evil cannot be explained unless one is contrasted with the other.

The optimistic poet comes. He extends his beautiful imagination and through it he builds a heaven where there is no sorrow, no evil, no old age, no disease, no death. It is a place where there is only eternal youth and enjoyment. But this beautiful imaginary good heaven vanishes and the idea of exclusive goodness goes away as one meets with the hard practicality of life.

So far no reasonable conclusion could be deduced in regard to the problem. Science which admits power and its effects is also silent in this respect as it has nothing to do with abstruse and metaphysical speculation. So at last Vedānta comes up. Vedānta is rather bold in this respect. Its deductions are perfect as well as conclusive. It asks us to think of good and evil not as two separate entities but as one and the same thing appearing in different degrees and in different guises and producing different feelings in the same mind. Vedānta shows the way out not by any denial of evil but by due cognizance of the facts, as they are.

'This is a world of good and evil. Wherever there is good, evil follows, but beyond and behind all these manifestations, all these contradictions the Vedānta finds out that Unity. It says, "Give up what is evil and give up what is good. What remains then? Behind good and evil stands something which is yours, the real you (i.e. Ātman)"'.

Thus all the contradictions that we see are in external nature. We see the world as we are. Though good and evil are the conjecture of the mind yet we cannot deny their effects so long as we are in this physical plane. So, analyse the two forces and see their origin. Swami Vivekananda, in one of his lectures says: 'The whole world is full of the Lord. Open your eyes and see Him. This is what Vedānta teaches. ... It is He who is in the child, in the wife and in the husband; it is He who is in the good and in the bad; He is in the sin and in the sinner; He is in life and in death'. (*The Complete Works,* 1963, Vol. II, p. 146)

Both good and evil have therefore their relative existence and though apparently they appear to be different they are really one and the same. 'God and the devil are the same river with the water flowing in opposite directions'.

FEAR OF DEATH : A WESTERN POINT OF VIEW

Sri Paripurnanand Varma

The older a man grows the more he clings to life, not because there is much left for him to enjoy in this life. He has lost his energy. He has lost his youth. His companions are dead and gone. Nobody likes his company. He is shunned and humiliated by his own family members. Still he wants to live. I have met such hundreds of people and tried to understand their feelings. Invariably I find that it is not death exactly that they are afraid of but it is the pain of entering the period of dying as well as the fear of what life would be beyond the horizon. It is the fear of the great unknown. And it was this fear that the great English-cum-American journalist Frank Harris cried in horror, at the age of seventy: 'I cannot believe in a merciful God if there is DEATH in life, death for the living'.

But noble westerners have tried to go deeper into the matter. Because these westerners believed in life after death, they were not afraid to die. Dr. Anna Kingsford believed that she was Plato reborn. Mrs. Annie Besant was said to be Hypatia reborn. Hypatia was a Greek Philosopher in Alexandria. He was killed by a mob in A.D. 415, for his revolutionary views. Mr. Alfred Percy Sinnet (1840—1921) advocated: 'As consciousness fades from the physical vehicle, it carries with it the fine sheath of astral matter which has interpenetrated the coarser physical vehicle during life, and in this etheral but still quite material envelope, it exists for a time in the region commonly called the astral plane. On the astral plane the soul, in a vehicle of consciousness which is insusceptible to heat or cold, incapable of fatigue, is subject to no waste.' This great thinker believes that this soul is reborn after 1500 or 2000 years. Frederic Myers, a school Inspector (1843—1903), in his admirable book *Human Personality and Its Survival of Bodily Death* has proved that messages are received from the departed, that there is survival after death, the life of spirit persists after death, there is an inalienable heritage of each soul. He declares that: 'Every individual wisdom, virtue and love, develops in infinite evolution towards an over-highering hope; towards Him who is at once thine innermost Self and thine ever unattainable Desire'. He writes further:

> 'When the time comes in which men not only think or hope that they survive death, but when they know it, know it is a fact of life, then many of our problems will solve themselves. For it is inconceivable that men thus convinced of IMMORTALITY should lack the spirit of fellowship.'

The great scientist, who was factually the father of Darwinian theory, Sir Alfred Wallace was great believer in life after death. Connan Doyles were just his followers. Wallace wrote:

> 'I cannot just resist the conviction that there is something more in this world than nature... We should all attain more happiness, especially if we ceased to care so exclusively for the individual. Happiness is usually a negative thing. Happiness is the absence of unhappiness.'

There is no doubt that there are crassy materialists who like Maeterlinck believe that Christianity is dead. This Belgian playwright (1862—1949) believed in free sex relationship and no doubt he said: '...it is for the spirit, or for those who make use of its name, first to prove that the dead really exist'. Prof. Ilya Matchnekoff (1845—1916), Nobel Prize winner writes that there is no proof of a future life after death. I think the great pioneer in the development of Radio, Sir Oliver Lodge (1851—1940) and Henry Bergson (1859—1941), the French philosopher have given crushing replies to such scepticism. Lodge as head of the Society for Psychial Research and later President of British Association of Psychiatrists had clearly preached: 'PERSONALITY PERSISTS BEYOND BODILY DEATH'.

British poets have viewed death in a somewhat different way. Davidson's lines are immortal. He says:

> So here's an end, I ask forgetfulness
> Now that my little store of hour is spent,
> And heart to laugh upon my punishment—
> Dear God, what means a poet more or less.
> ('Lament for Lilian')

To quote from Middleton's 'Last Hope':

> Too tired to mock or weep
> The world that I have missed,
> Love, in your heaven let me sleep
> An hour or two, before I keep
> My unperturbed tryst.

Shelley in his 'Prometheus Unbound' (Line 747) writes:

> Forms more real than living man,
> Nurslings of immortality.

Shakespeare's Cleopatra replies to Antony:

> Lord of Lords,
> O infinite virtue, comest thou smiling from
> The world's great snare uncaught.
> (Act IV, Scene 8)

Or, to quote Middleton again:

> We are more rich than kings,
> Or any man that be,
> While down eternity
> We beat with shadowy wings.
> ('The Happy Cruiser')

Shakespeare is more clear in his concept of death than many of the poets in the world. Is he not very correct when he says:

> If you be pleased, retire into my cell
> And there repose: a turn or two I'll walk,
> To still my beating mind.
> (*Tempest*, Act IV, Scene 1)

There is the beautiful poem by Blake:

> To see a world in a grain or sand,
> And a heaven in a wild flower;
> Hold infinity in the palm of your hand,
> And eternity in an hour.
> ('Agonies of Innocence')

Keats is perhaps superb in his feelings:

> My spirit is too weak—mortality
> Weighs heavily on me like unwilling sleep,
> And each imagined pinnacle and sleep
> Of God like hardship, tells me I must die
> Like a sick eagle looking at the sky.
> ('On Seeing the Elgin Marbles')

But one feels much more inspired by the following lines of Shelley:

> Forget the Past, his fate and name shall be
> An echo and a light unto eternity.

Perhaps the non-believers would face death with greater courage if they can treat death as an exit from the scene after day's work is over. Why should they not feel like Mathew Arnold:

> Thou art tired, best be Still.

The fear of death would be gone if the afraid rhyme with Lionel Johnson:

> Lonely Unto The Lone I Go
> Divine To The Divinity.
> ('The Dark Angel')

Let us be frank here. One will hardly meet a person who believes in rebirth and is therefore not afraid to die. It is not only the belief in a future life which sustains. Great ones have always tried to take out this fear from our heart. But yet we are afraid to die. When death is inevitable why not face it with courage and offer it a welcome? Come it must. Why not be ready for it every minute of our life? And only those who have the following lines of Adam Lindsay Gordon as their guiding motto in life die bravely:

> In the life of strife and struggle
> Two things stand like stone,
> Kindness in another's troubles
> And courage in your own.

NOTES AND COMMENTS

IN THIS NUMBER

Swami Pavitrananda is the Head of the Vedanta Society of New York, U.S.A. One of the senior members of the Ramakrishna Order the Swami has served the United States as a spiritual teacher for many years. His present article on 'Swami Turiyananda' is one of the few rare life-sketches that have so far been drawn on the life and message of one such great direct disciple of Sri Ramakrishna.

(Miss) Aparna Chattopadhyay, M.A., (First class First), Ph.D., F.R.A.S., is the Senior Research Fellow in the Post-Graduate Department of History, Banaras Hindu University, Varanasi. Her present article on 'Indian Brāhmaṇas in Greek Accounts' is scholarly as well as revealing.

Sri Chandra Bhal Dwivedi, M.A., Darśana Śāstrī, is a Research Scholar in the Department of Psychology, Banaras Hindu University. In his article on 'Yogadarśana: A Nucleus Towards the Synthesis of Indian Psychology' Sri Dwivedi considers 'Yogadarśana' to be the effective nucleus that can fruitfully formulate a broad synthesis of the thoughts of entire Psychology.

'Is There God in the Devil too?' is a significant question indeed. Brahmachari Jnana Chaitanya of the Ramakrishna Order discusses this basic question in his article on the subject.

Sri Paripurnanand Varma of Kanpur, U.P. is a well-known writer and a reputed journalist. He obtained his 'Śāstri' degree from Kasi Vidyapitha, Banaras, and he has to his credit a good many Hindi books that bespeak his breadth of vision and width of knowledge. Sri Varma in his present article makes a brief but thoughtful analysis on 'Fear of Death: A Western Point of View'.

REVIEWS AND NOTICES

PATH TO BEATIFIC PEACE, VOL. II. BY DIVINE MOTHER RAMADEVI. Rama Sakti Mission, 8/912, Kulur Ferry Road, Mangalore-3. Pages 262. Price Rs. 3.50, ordry. and Rs. 5, de luxe, Edns.

This is a sequel to the Divine Mother's similar spiritual talks to her devotees through Letters, solving many doubts that cropped up in their spiritual endeavours. The talks are all charged with power acquired by her own spiritual experience. The Vol. I contains a biography of the Mother. She has been a God-child from the beginning. She hails from a spiritual family.

The book has 20 chapters all dealing with spiritual *sādhanā*, through dispassion, detachment, renunciation, sacrifice, and consecration unto the will of the Godhead by thought, word, and deed. The Mother regards the empiric as the training ground for the empyrean. True liberation for her is identity of self with the Super-Self, a consummation devoutly to be wished. It also means incidentally the freeing oneself from the clutches of *triguṇas*, as well as piercing through the superimposed veils of illusion which are foreign to one's own true nature, i.e. divinity. Her message can be summed up in the words of the Upaniṣadic injunction '*devobhūtvā devaṁ yajet*'.

The Mother stresses on spiritual discipline under a *guru* as essential for liberation. She edifies the *guru* into a God-head in the spirit of Tantra and the Upaniṣads. (*Vide* also Śrī Śaṅkara's Śrī *Dakṣiṇāmūrti-Stotram*). A true Advaitin that she is, she exhorts people not to get depressed with thoughts of sin, past *karma*, *prārabdha* etc but only strive with steadfast faith in the Lord for redemption.

The book is a synthetic epitome of the basic principles of the different paths for spiritual realization. It has a useful glossary and a beautiful get-up. The price is too modest for the sublime content.

P. SAMA RAO

HINDI

SMĀRAKA GRANTHA : Sarvangi Vikash Sangha Commemoration Volumes I and II : Ekanta-asrama, Dhalpur, Kulu, Himalayas. Pages 330 and 272 respectively. Price not mentioned.

The volumes under review are the publications of the Sarvangi Vikash Sangha, Kulu to commemorate its two conferences held in 1961 and 1964. The volumes contain good speeches and writings on Sri Ramakrishna, the Holy Mother, and Swami Vivekananda as also on different topics of spiritual nature. They also contain prayers, hymns and songs along with the teachings of saints and savants and quotations from scriptures. The volumes also review the working of the Sangha and its rules and regulations.

S.C.

NEWS AND REPORTS

THE RAMAKRISHNA SEVASHRAMA SHYAMALATAL, HIMALAYAS

Report for 1965-66

The Sevashrama is a charitable hospital functioning as a part of the Vivekananda Ashrama, Shyamalatal, situated at a height of about 4,944 feet above the sea level. It is at a distance of 16 miles from the nearest railway station Tanakpur on the N. E. Railway. Since its inception in 1914 it has been serving the poor and helpless people of this distant hilly region with medical aids through its outdoor and indoor departments irrespective of any caste and creed. This hospital with its 12 indoor beds is the only of its kind within a radius of 15 miles and as such its usefulness to the people in general can hardly be overestimated in any way. Total numbers of patients treated through its outdoor and the indoor departments during the year under review were the following: Outdoor: 10,713 (new cases: 7,798; men: 3,396; women: 2,146; children: 2,256; repeated cases: 2,915); indoor: 194 (men: 95; women: 49; children: 50). Of the total 194 indoor patients 190 came to be cured, 3 left and 1 died.

The Veterinary department of the hospital was started in 1939. Total number of cases treated during the year in its outdoor department was 2,260 of which 1,939 were new and 321 repeated cases. Total number treated so far was 64,750.

The following needs of the Sevashrama are quite urgent:

1. Fund for equipping the hospital with up-to-dated appliances and other accessories.
2. A permanent fund for its upkeep.
3. A permanent fund for Veterinary department.

SWAMI VIVEKANANDA'S BIRTHDAY

The one hundred and fifth birthday of Swami Vivekananda falls on Wednesday, the 1st February, 1967.

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The photos of Dvine Mother Kali of Dakshineswar whom Sri Ramakrishna worshipped, Sri Ramakrishna's parental home at Kamarpukur, Dakshineswar Temple, Panchavati Grove, Belur Math etc. are also available.

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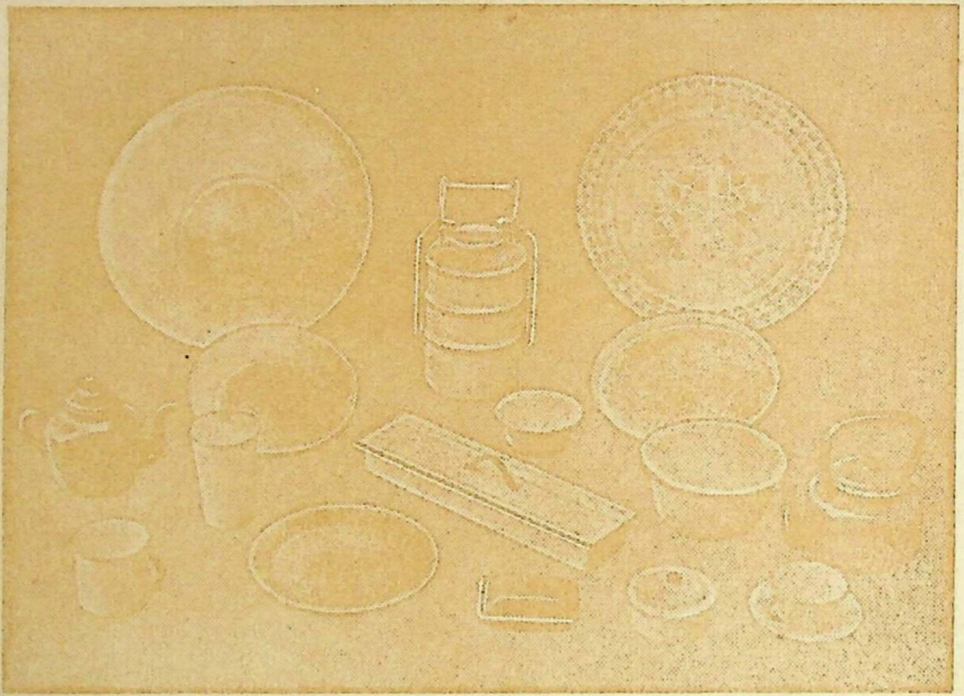

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